

HISTORY  
OF  
GREENLAND  
CONTAINING  
A DESCRIPTION  
OF THE COUNTRY  
AND  
THE INHABITANTS

By  
J. VAN LEEUWEN  
AND  
J. VAN DER LINDEN  
OF THE  
DUTCH EAST INDIA COMPANY

TRANSLATED  
FROM THE  
DUTCH  
BY  
J. VAN DER LINDEN

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THE  
HISTORY  
OF  
GREENLAND:  
CONTAINING  
A DESCRIPTION  
OF  
THE COUNTRY,  
AND  
ITS INHABITANTS:

AND PARTICULARLY,  
A RELATION of the MISSION, carried on for above  
these Thirty Years by the UNITAS FRATRUM,

AT  
NEW HERRNAUTH and LICHTENFELS, in that Country.

By DAVID CRANTZ.

Translated from the HIGH-DUTCH, and illustrated with  
Maps and other Copper-plates.

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IN TWO VOLUMES.

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VOL. I.

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LONDON,

Printed for the Brethren's SOCIETY for the Furtherance of the  
GOSPEL among the HEATHEN:

And sold by J. DODSLEY, in Pall-mall; T. BECKET and  
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E. and C. DILLY, in the Poultry; and at  
all the BRETHREN'S CHAPELS.

MDCCLXVII.



# HISTORY OF GERMANY

CONTAINING

## A DESCRIPTION

### OF THE COUNTRY

THIS work having been so well received  
it is now published in a new  
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THE HISTORY OF GERMANY  
FROM THE EARLIEST PERIODS  
TO THE PRESENT TIME. BY  
JOHN H. M. [Name]  
OF THE UNIVERSITY OF [Name]  
LONDON: [Publisher]  
18[Number]

## ADVERTISEMENT.

**T**HIS Work having been so well received abroad, that it is translating into more than one Language; and there having been a public Call for it in this Country likewise; the Society among the Brethren, for the Furtherance of of the Gospel among the Heathen, thought it incumbent upon them to procure a Translation of it into *English*, and hope that the Reader will meet with Entertainment and Satisfaction in the Perusal of it. For the rest, they refer to the Author's Preface.

## A D V E R T I S E M E N T.

THIS Work having been so well received abroad, that it is translating into more than one Language; and there having been a public Call for it in this Country likewise; the Book-ery among the Brethren, for the Purchase of the *Notes* among the *Hebrews*, thought it incumbent upon them to procure a Translation of it. They now hope that the *Hebrews* will meet with Encouragement and Satisfaction in the Perusal of it. For the rest, they refer to the Author's Preface.

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## P R E F A C E.

**I**T is now upwards of thirty years, since the Lord afforded to the renewed church of the *Unitas Fratrum* the first opportunity of being subservient to the conversion of the blind Heathen in various parts of the world. He hath been with them herein, and given his benediction to the word of their testimony; their prayers, tears, sweat and toil, have not been without blessing; yea, he granted them even a plentiful harvest in this and the other place.

We, who then observed them at a distance, read and heard the accounts they sent us from time to time, indeed often not without pain and compassion, because of the many and hard trials that befel them; but mostly with tears of joy and gratitude for the glorious victory the Lord helped them to obtain; and were ourselves thereby animated to shew faithfulness in the service of the Lord. Many a soul, that was ready to faint, was by this means put to shame, and excited to surrender itself anew to our Saviour, in simplicity believe on and cleave unto him.

When the said accounts were read on the monthly so called prayer-days, or congregation-days; and when any friends, who lived at a distance from the brethren's places, or others who passed through, happened to be present at such a time; they were struck with what they heard, and generally expressed their surprize at the brethren's not publishing any thing of that kind, which they

supposed could not fail to redound to the glory of God, and to the satisfaction of the reader. They added, that even those, who thought themselves pretty well informed of all the proceedings of the Brethren, had however, not only a defective, if not false notion of them; but were entirely ignorant of that real blessing their labour among the heathen was attended with. And therefore they desired, yea insisted on it, that the brethren were in duty bound to communicate to the public, part of whom were mis-informed, and the greatest part ignorant and innocent, or at least to after-ages, an authentic relation, whereby to form a true idea of the foundation and labours of the brethren's congregation.

To satisfy the honest desire of such friends and other serious people, abstracts of diaries of the heathen-missionaries among the Negroes, the North and South-America Indians, Greenlanders and Hottentots, as also letters of converted Negroes and Indians, together with the testimonies of respectable persons concerning the labour and blessing of the missionaries among the heathen, and even edicts of different governments relative to the missions of the brethren, were inserted and printed in the *Büdingen-Collections*. But, though this may have proved a blessing to some few, yet the great benefit, which our good friends hoped would arise from it, not only failed, but there even were some, who took occasion from thence to judge the brethren uncharitably, and by a scoffing levity, or more serious opposition, to depreciate this work of the Lord.

To avoid this evil, they chose rather to be silent, to adore the hand of the Lord in stillness, and only to give notice of their labour to such persons, as had a right to demand it. And the  
consequence

consequence was, that many a one supposed, and endeavoured to persuade the public, that there was no truth in all that had been said of the brethren's labour among the heathen, or that it was now all at an end; and that whatever still occasionally occurred in printed relations, was either fictitious, or greatly magnified beyond what it might in reality be. This opinion did probably gain more ground by the stile of some reports from America, wherein the brethren indeed were mentioned, not much to their advantage, but their labour among the heathen was carefully passed over in silence. They had solid reasons for leaving the injurious usage they met with in those reports, un-noted till now. They waited for more peaceable times, when they could lay open some account, containing a true history of the brethren's labour, before sober and sincere minds, who are not so narrow-spirited as to despise and reject every thing that is not done within their own pale.

This desirable Halcyon seems to have drawn nearer, even during the general troubles of the late war; for in that otherwise calamitous period, many thousand people of all nations and persuasions, and especially the chief commanders of almost all the armies, had an opportunity, by close conversation as eye-witnesses, and by frequent and strict enquiries, to get an idea of the brethren's congregations, which proved quite the reverse of what they had conceived from the numberless writings of their adversaries, and from the picture drawn of them in notorious libels. The patience, wherewith the brethren had borne all such ill usage in silence, caused surprize and respect, from whence arose an honest desire to be made better acquainted with the



doctrine and constitution of the brethren: and the indubitable information which they thus obtained, has evidently been well bestowed. And especially, the labour of the brethren among the heathen made many a one very attentive, and left an abiding impression, which was productive of farther meditations on the divine power of the Gospel. But it seemed, after all, so much the more unaccountable, that the brethren made nothing at all public of this work of God. Many and various arguments were used to induce them to it: yea several disinterested divines and modern historians have uttered a wish to the same purpose.

It was therefore believed, that a circumstantial account of the beginning and progress of the brethren's labour among the heathen, might at present not be unwelcome to many, if not to most of those, who hitherto thought the course of the brethren's congregations worthy of their attention; or might at least be read with satisfaction and edification by such minds, as are inclined to examine and value what is good, wherever they meet with it. To answer their expectation, as well as for the sake of our own people, and particularly of our posterity, we hold ourselves bound, to leave behind us an authentic, compendious and yet full account of a work of God, the rise and true connexion whereof would otherwise remain unknown, except to a very few persons. Thereby our descendants may learn, on what principles their predecessors acted; what difficulties they had to encounter, before their labour ripened to that harvest, into which they now are come; what methods they pursued; and no less, what faults they committed, and how the same were redressed through the grace of God; in short, that

## P R E F A C E.

that they, being made wiser by the experience of their fathers, may, through their faith, be excited to follow their example with fidelity.

This resolution was already taken in the lifetime of the late Ordinary of the Unity, and it was thought proper to make the beginning with a history of the *Mission among the Greenlanders*, and to premise a description of that country and its inhabitants. In this view it was deemed necessary, that a brother should make a voyage to Davis's Straits; and whereas ships go thither and return but once a year, he was to stay there a twelve-month, and on the spot, from verbal and written relations, to compile a description that might be depended upon. This commission I was charged with, as early as in the summer of the year 1759; but various occurrences retarded my going about it till the month of March 1761, when I set out from *Neuwied* on the Rhine, on my journey to Greenland. But the position of the armies at that juncture having stopped the ordinary course of the post-coaches in different places, and I being twice attacked on the road by fits of illness, so much time was lost, that, though I reached *Copenhagen* before the vessel sailed, wherein the missionary *Frederic Boehmish* returned to Greenland, yet I was too much straitened for time to provide myself with the whole apparatus which was requisite for the intention of my voyage. All that I could get together, was: *Anderson's Relation of Iceland and Greenland*; the late *Bishop Egede's natural History of Greenland*; a *Relation or Journal of his Labour*, and the *Continuation of these Relations*, published in the Danish language by his two sons, the Rev. *Paul Egede*, and *Captain Nicolas Egede*.

With this scanty store I went on board, May the 17th. A minute account of my voyage is foreign to my present purpose, and I shall therefore not trouble the reader with it. On August the 1st, 1761, I arrived at *New-Herrnbuth* in Greenland. A couple of weeks after, I accompanied the missionary *Beck* to the second settlement of the brethren's mission at *Lichtenfels*, and took a view of the country thereabouts, as well as of those seven desolate places where we lay at night in going and coming, as far as I was able during a fortnight of boisterous, rainy and snowy weather. From *New-Herrnbuth* I went, as oft as it suited, to the neighbouring islands, and in the summer months on the herring-fishery, and reconnoitred one branch of *Ball's River*. For the rest, I spent my time in collecting the *Natural History* of the country; and here the verbal account given me by the missionaries and Danish factors, together with a few written memorandums, did me the best service. I had just finished this work, as also the *History of the Mission*, when the vessel sailed into the harbour on August the 26th, 1762, in which, after touching at the colony at *Zukkertop*, distant 60 leagues from *Good-hope*, I returned to *Copenhagen*, where we arrived Dec. the 2d.

After my return to *Herrnbuth*, I communicated the minutes I had taken down, to some ingenious and learned men, whose friendly and useful remarks, together with several writings that treat of the *Northern Countries*, the perusal whereof I was kindly favoured with, enabled me to amend, shorten or enlarge what I had written.

Mean while a French and German translation of *Bp. Egede's Description of Greenland* was published

lished at Michaelmas 1763. This incident made me almost resolve not to trouble the public with the first part of this my work, and only to refer the reader to the said description, which I found, though short, yet every way faithful. But, at the request of many of my friends, I altered my mind; and I hope, my labour will not be found superfluous. For not only those, who read the history of our mission, would be at a loss how to understand various circumstances in externals, if they did not find them described here, not having perhaps any other natural history of that country at hand: but it is also true, that the late Bp. Egede either omitted many circumstances entirely, or only touched very briefly upon them. Whoever has got his *Description*, may look upon mine as a farther commentary upon it; for his is the chief basis of mine, and enlarged out of the continuations published by his two sons; the only reason I have not quoted his book, is, because I should have been obliged to do it too often.

The contents of my *Description* of the country will shew, that I treat of sundry circumstances peculiar to the Northern regions, such as partly were hitherto unknown, and partly not sufficiently explained; and which serve withal to give the reader a clearer insight into the nature of this mission.

In the first book, *concerning the Situation and Nature of the Land*, there is to be found a geographical description of the *Country*, the colonies and mission-settlements, which, though as yet imperfect, is however needful; likewise an extensive definition of the nature, diversity and origin of the *driving ice* and floating *ice-mountains*, as also of the *wood that is driven on shore*, whereof

either no account at all, or no solid one, has hitherto been given. What little is mentioned concerning the articles of *stones* and *vegetables*, is also more explicit and compleat, than any before.

In the second book, *of the animals*, I am somewhat brief in speaking of the *birds* and *fishes*; and in what I say of the *whales*, I have mostly followed Mr. Anderson. But I am so much the more full in describing the *seals*, which are the proper support of the *Greenlanders*, and the most profitable commodity of the *factors*.

In the third book, *of the Greenlandish Nation*, I describe the means and method of the *Greenlanders* *earning their livelihood*, as plainly as possible; I also enlarge somewhat more on their *way of living*, manners and *customs*; treat more particularly of their *virtues* and *vices*, and endeavour to bring their notions of the human *soul* and of *spirits*, their *superstition*, and their small knowledge of natural things, into a more regular prospect, than I have met with any where else.

In the fourth book, *of the historical Events of the Country*, I have taken all the pains I could, after my return to Europe, to search the accounts I found before me to the very fountain-head, and to compare one with the other; and according to the most probable conjectures, to describe the so-called *lost Greenland*, partly from the *Groenlandia antiqua* of *Torfaeus*, and partly from the narratives given within these ten years, by the *Greenlanders* from the *East-side*, to our missionaries; as also to investigate, where the present *savage* inhabitants of *Greenland* came from, and how the ancient *Norwegian* inhabitants came to be so totally extirpated. The history of the *first Colony and Mission* in this country, is a mere abstract  
of

of the late Bp. *Egede's relation of the Rise and Progress of the Greenlandish Mission*, down to the year 1736.

As for the style, I have not so much studied ornament as clearness. To please such of my readers, as have not professedly applied themselves to natural philosophy, I have described what belongs to this science, not according to the classifications and characteristicks, which are generally adopted by, and needful for the modern naturalists, but according to a certain affinity or likeness, which affords the reader's mind the most quick, lively and easy representation; and I have taken particular care, neither to alledge any far-fetched reasons, nor to determine any thing positively among a number of probabilities, except where it was evident of itself.

Now I come to the main subject of my book, *the History of the Brethren's Mission in Greenland*. The sources, from whence I gathered it, were their diaries, and some few letters. These I studied attentively, noted down whatever appeared remarkable to me, and relate it in the way of yearly reports under certain heads; as, how the Gospel was spread through the testimony, as well of the Greenlanders themselves, as of the missionaries; what was the internal and external course of the baptized Greenlanders; how they grew in grace and the knowledge of Christ, how they were preserved from going astray or were reclaimed; how they were protected and saved in various sorts of dangers; how the congregations increased or decreased; to which I have added a short account of the life and character of some departed Greenlanders.

But here I hardly knew how to write so, as to avoid a certain sameness in appearance between the



the history of different years, though the matter be indeed different. And on this account, I considered more than once, whether I should not mould it into another and much shorter form. But I was advised to the contrary; and obliged to conform to the taste of those, who will probably be the majority of my readers. These will chiefly be our own brethren, and their descendants; and they will want minutely and circumstantially to know, how their brethren or predecessors fared in the work of the Lord: and next to them, our friends, who don't live with us, who were hitherto edified by the little they got to hear of our missions, but for want of knowing the history from the beginning, could have no connected idea thereof. And then also many other ingenuous minds, who either know nothing at all, or nothing rightly, of the labour of the brethren's congregation, will be glad thereby to be enabled to trace the brethren's way of thinking and acting from step to step, in an important though small branch of their labour; and thus to form a conclusion with regard to the rest. And this method of yearly reports will not seem either too prolix or tedious to the afore-said three classes of readers, who will not be satisfied with perusing the title-page, and short summaries of a book, and cannot always give credit to the word of an historian, as he is pleased to represent a thing, but want themselves to observe and judge of the scene in its daily course and various successive changes.

This is also the reason, why I insert *verbatim* several fragments of letters and diaries, and so often let the missionaries themselves speak: and I have only taken the liberty, to collect their thoughts of one and the same affair, which lay

perhaps scattered here and there, together in one proper place, and, only leaving out what was not material, to render them more compact and coherent; taking care always, that the thoughts and words be those of the missionaries themselves, and not mine.

Among the Greenlanders we are not to look for a numerous and rapid propagation of the Christian religion, attended with many surprising and extraordinary incidents. This nation itself is not at all populous: and whoever reads the third book with attention, will find their stupidity so great, and their way of living so savage, that he will readily own it to be a wonder of God, that, however, so many are made obedient to the Gospel, remain faithful, and grow and increase in the knowledge of *Jesus Christ*. Their discourses, their last hours, yea the very instances of their deviations and errors, when followed by repentance and amendment, will help to attest, that they are built up upon the only true foundation, and as tender branches engrafted into the true vine, to whom they cleave, and thrive and bear fruit.

In writing a history, which is to shew not so much the increase in number, as the inward growth in knowledge and grace, I ought as little to pass by such testimonies, as the letters of the Greenlanders, which they partly write themselves, but for the most part dictate to the pen of one of the missionaries. And these having been the most entertaining to those who have hitherto read the accounts of our Greenland-mission; I trust, they will not be counted superfluous in this history, especially as I have inserted but a very few out of a great number, and even those often much abridged. The only liberty

liberty I have taken herein, is, that I have now and then drawn together into one letter, the remarkable expressions of one and the same Greenlander, which he made use of in different letters to utter his thoughts; yet always so as to apprize the reader of it by proper marks or breaks: for I aimed not at inserting many and long letters, but at giving the reader an idea of the way of thinking and state of heart of our baptized Greenlanders.

I wished very often that our missionaries had noted down more of the casual incidents and changes among their people, but more especially of the public discourses of the Greenland helpers, and how the baptized ones occasionally express themselves concerning the truths of the Gospel and their experience thereof. I was but a twelve-month in the country; yet in that space I frequently, but not till some time after and casually, learned several striking anecdotes of that kind, whereby I perceived, how genuinely and heart-affectingly this and the other Greenlander, of a different age and degree of grace, had uttered his sentiments. And this made me conclude, that but a very small portion was preserved in the diaries I found before me. Yea, I met with more than one chasm of several days and weeks, where I either found nothing at all recorded, or at least not what I should have valued most. Their situation in externals, is a sufficient excuse for this defect. Our missionaries in Greenland have their time so taken up with hard labour, especially when they are also obliged to spend several days from home on visiting the Greenlanders, that they cannot possibly write every thing down at the moment; and does it not often happen, that he, who hath the best experience and shews the most  
faithfulness

faithfulness in practice, has less aptness for theory than others? Such chuse rather to *do*, than to *describe* their doings. This defect however made it difficult for me to entertain the reader agreeably with a variety of subjects. And yet this very defect convinced me assuredly of the authenticity of the vouchers, out of which I drew my materials, even though I had not had otherwise so good an opportunity of being fully satisfied of the sincerity, simplicity and ingenuity of the missionaries, by my personal conversation with them, and as an eye-witness of their labour among the Greenlanders. People, who are not accustomed to take down in writing whatever occurs, and have besides but little time to spare, are not at all apt to set matters off in too fine a dress. They take down from time to time, of what happens to them, only so much as suffices to put themselves in mind in future days of the connexion of affairs; but they leave it entirely to the absent reader, what judgment he from thence can, and may be disposed, to form of the whole. This is the advantage which journals have with all attentive readers, who will take the trouble and time to trace a subject from step to step, and are withal qualified to frame a connected idea out of different and separate events. But seeing the diaries themselves might appear too prolix to the greatest part of readers, and things entirely alike being too often repeated, or now and then not related in the most proper place; I have attempted to shorten and bring them into one point of view. A too concise narrative of the chief occurrences and changes, would answer the end but with very few readers. Therefore I chose the method of annual reports, that the reader might have the means to become acquainted with the inward

inward and outward situation of the Greenland congregation from year to year; and I generally leave it to himself to judge thereof as he finds grounds and inclination.

These annual reports I have divided into five general sections or periods, distinguished by some main incidents.

In the *first*, the labour of the brethren was very toilsome, and mostly fruitless. But even there one may observe their faithful and patient perseverance under numberless hardships, and inward as well as outward trials; and by noticing the deplorable condition of the savages, and the method then made use of to gain them, one is better enabled to discern the subsequent change and success of the mission.

In the *second* period, after a visitation of one of the elders, and the first missionary's having paid a visit in the brethren's congregations in Europe, we cannot but acknowledge and revere the power of God which rests on the simple preaching of Jesus's meritorious blood-shedding, to the awakening, converting and gathering together of the otherwise dead, blind and ungovernable heathen.

When they had got a regular place of worship, and other buildings necessary to outward good order; but more particularly when they were so highly favoured as to be made participants of the highest good in the holy communion; the *third* period exhibits to our view a duly regulated Greenland-congregation, which is built up in internals and externals, and proves an honour unto the Lord of the house, notwithstanding all its faults and deficiencies.

At a second visitation in the *fourth* period, the Greenland congregation is confirmed in its good order,

order, still better regulated, and within itself edified by the appointing of some national helpers, and also increased from without by means of the word and walk of the believers. At this time the Lord of the harvest gathered many a one into his garner, whose decease indeed often caused pain, but proved the greatest of all joys to themselves, and of great edification to the survivors.

In the *fifth* period, the oldest missionary is restored to the Greenlanders; he erects a new mission, and soon after is rejoiced to see a second congregation, every way like to the first. Descriptions of the inward situation of the Greenlanders according to their different degrees, short abstracts of the discourses of some of the Greenlandish helpers, and a sketch of the life, character and letters of some of the deceased, do indeed render this and the preceding period somewhat more extensive, but at the same time more useful.

Then follows, in the *tenth* and last book, the *outward and inward Constitution or Regulation of the Greenland Congregation*; and the *Appendix* contains an abstract of the rest of the *letters*, together with a short *life* of the missionary *Boehnisb.*

While I was employed in preparing this work for publication, a neighbouring clergyman, with whom I conversed concerning the labour of the brethren among the heathen, told me a good deal of the earnest desire of many serious divines and others, to see some faithful account of our labour among the heathens; and shewed me among other things, the late Lutheran Abbot *Steinmetz's* public Call upon us; which is to be found in the *Spiritual Magazine*, Vol. I. Part iv.



Page 428. printed at Magdeburg, 1762. There, under the article of *Accounts from the West-Indies*, § 4. is first this quotation (\*)

"As it is well known that the so called Herrnhuthers have for these many years, by the most gracious permission of his Danish Majesty, had a settlement of their own in these islands, and full liberty to labour among and take care of the poor heathen: it is but just and prudent to provide, that neither they lay any thing in the way of our missionaries, nor these in theirs, to hinder this salutary work, and much more, that neither of them cause any confusion or hurt through partial differences or wrangling; which is the rather to be avoided, as the Herrnhuthers have acquired great advantages, both with regard to the language, and to the way and manner of conversing with the heathen, through their experience of so many years."

To this, the author of the *Spiritual Magazine* subjoins the following remark

"We will only add one thing, viz. that the Herrnhuth people, mentioned here by the Rev. Mr. Lork, take great pains to convert the negroes or black slaves to the Christian religion, not only in the aforesaid Danish islands, but also in other parts of America, and, as we hear, not without success. — These endeavours of the so called Herrnhuthers, are undoubtedly in themselves praise-worthy; but it is only very odd, that they keep these their undertakings so secret, and let none, but the

\* Out of the *Colledanea to the Church-History of our own Times*, by the Rev. Mr. Jofiah Lork, German preacher at St. Saviour's church in Copenhagen, Vol. II. p. 92.

" members of their own communion, know any  
 " thing either of their way of treating the ne-  
 " groes, or of the good effects that are thereby  
 " wrought among them. If they really think  
 " this business to be a work of God, which he  
 " is pleased to carry on through their service;  
 " then they ought to follow the advice of the  
 " Angel, Tob. xii. 7. *It is good to keep close the*  
 " *secret of a king, but it is honourable to reveal the*  
 " *works of God.* The praise due to him is other-  
 " wise obstructed, and it is the duty of all believ-  
 " ing hearts rather to promote it; at least they  
 " expose themselves to suspicion, as if they were  
 " afraid of laying their method of acting with the  
 " negroes open to others, who might examine  
 " it, whether it be regulated according to Divine  
 " prescription or not. The scruples of carnal  
 " reason, which, as far as I know, are the only  
 " impediment therein, are inconsistent with a true  
 " reliance on the great and almighty Saviour.  
 " Whatever he hath determined to bring about,  
 " is not to be rendered ineffectual by any man, nor  
 " needeth it to be hid for fear of any such conse-  
 " quence."

This wish of the late Rev. Abbot, for whom  
 the brethren ever had a great veneration, prom-  
 pted me to hasten the publication of this work,  
 though various important reasons, which don't  
 altogether deserve the appellation of scruples of  
 carnal reason, prevailed till then for postponing  
 it. I must also observe at the same time, that the  
 brethren never sought to hide their labour among  
 the heathen from their superiors and others, who  
 were entitled to be informed thereof. They al-  
 ways, as in duty bound, made their report to the  
 supreme magistrate, under whose jurisdiction they  
 laboured among the heathens, as also to the sub-

ordinate governors and courts, and this they did so explicitly and fully, as to meet with a gracious approbation: and many worthy and serious men, who do not belong to our congregations, have had the accounts communicated to them at their request; not to mention those abstracts, which were made public long ago in the Bidingen-Collections. And besides, their labour in those places, where the congregations from among the heathen are planted, is done in open day-light, and the fruits must shew, whether the tree be good or not, whether the foundation be laid according to the Rule of God's word, and the building carried on agreeably to the true order of salvation, or not.

And here I might alledge many very pertinent, both verbal and written testimonies, which eye-witnesses, who are not of our church, have, in proper places and when called upon, delivered before their superiors; but the conjuncture of the times, wherein we still live, makes me think it more adviseable to omit them. Instead of that therefore, I will at present refer the benevolent reader to the *Declaration of Mr. John Laurence Carstens*, director of the Danish West-India company in the island of *St. Thomas's*, concerning the labour of the brethren there, as it is inserted in the Bidingen-Collections, Part II. pag. 197—213 \*. and will only add three testimonies, given to three different missions, the first and last of which have

\* Perhaps the *Plain declaration of the Protestant Missionary Church*, concerning their past and future labour among the Savages, Negroes and other heathen, dated July the 11th, 1746. (See Bidingen-Collections, Part I. pag. 182.) might also afford the reader some light into the brethren's call, mission, doctrine, and method of labouring among the heathen.

appeared

appeared in print without our promoting, or even knowing the least of it.

Mr. *Laurence Dallager*, at that time factor at the Danish colony *Frederic's-Hope*, writes at the conclusion of his *Account of Greenland* in the year 1752, pag. 91. as follows, concerning the *Greenlanders*:

"I will only observe in a few words, that the  
"Moravian brethren have gained that large  
"number of *Greenlanders*, who at present live  
"with them, as well through their prudent and  
"meek conversation, as through their friendly in-  
"vitation in an evangelical preaching of peace.  
"I am not inclined to demonstrate or defend the  
"rectitude of their doctrine and method of teach-  
"ing, for that is sufficiently known already. I  
"will only observe, that when I consider what  
"hardships, distress and contempt they underwent,  
"in the first years of their abode in this country,  
"and how they at present, after the expiration  
"of a few more years, have erected a fine church  
"or meeting-house, into which one may see above  
"300 *Greenlanders* crowding every Sunday, and  
"may hear them send up hymns of praise and  
"thanks to God; then I stand amazed, for nei-  
"ther my reason nor senses can account for it;  
"and at last I am forced to conclude, *This is the*  
"*finger of God.*"

Of the *Indians* in *North-America*, we find in the *Budingen-Collections*, Part III. pag. 282. in the year 1743, the following letter of a justice of peace, Mr. *Conrad Weiser*, who did otherwise not always speak the most favourably of the brethren:

The faith of the *Indians* in our Lord Jesus, their plain and unaffected behaviour, their vi-  
"tal experience of the grace procured by the  
"blood-

“ blood-shedding of Jesus, and preached by the  
 “ brethren, gave me the fullest impression, and  
 “ certainty of belief, that the Lord is with  
 “ you. I thought, I saw a little flock of primi-  
 “ tive Christians dwelling together.

“ The old grey-headed Indians sat in the  
 “ meeting, partly on seats, and partly, for want  
 “ of room, on the ground, full of gravity and  
 “ devotion, and heard the discourse of brother  
 “ P. so attentively, as if they would catch the  
 “ words out of his very heart. *John* \* was inter-  
 “ preter, and performed his part admirably well;  
 “ I look upon him to be a man, filled with spirit  
 “ and power.—In short, I count my visit at *She-*  
 “ *komeko* one of the greatest favours granted me  
 “ in all my life-time. That word: *Jesus Christ*  
 “ *the same yesterday, to-day and for ever*, became  
 “ as it were quite new and lively to my heart,  
 “ when I saw those patriarchs of the American  
 “ church sitting round, like so many living mo-  
 “ numents of the atoning sacrifice of our Lord  
 “ Jesus Christ. Their prayers must come in re-  
 “ membrance above before God, and Heaven  
 “ itself must fight against their enemies, &c.”

To the afore said two eye-witnesses, I will still  
 add that excellent testimony, which the right  
 Reverend Bishop and Chancellor *Pontoppidan* in  
*Copenhagen*, gave of the brethren's labour among  
 the Negroes in the *Danish West-India Islands*,  
 in his preface to *Lewis Ferdinand Ræmer's Ac-*  
*count of the Coast of Guinea, 1760.*

“ For my present purpose it is sufficient to say,  
 “ that these Negroes in that part of the world  
 “ (viz, on the plantations in the West-Indies) are

\* A North-America Indian, of whom a fine letter is in-  
 serted in the *Bud. Coll. Part II. p. 685.*

“ come

# P R E F A C E.

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" come much nearer to the light of the gospel,  
 " than in their own country. Add to this, that  
 " the so called Moravian brethren (whose words  
 " and undertakings in Europe, I cannot for the  
 " rest entirely approve of) however certainly  
 " deserve thanks in *America*, and especially in the  
 " island of *St. Cruz*, and are justly commended  
 " by many, who have had an opportunity of being  
 " eye-witnesses to their labour in the Gospel.  
 " But what sort of Gospel? you will ask. In  
 " this part of the world it often happens, that the  
 " success of the Gospel is blasted by that *antimo-*  
 " *mian* spirit, which at the time of the Reforma-  
 " tion, yea as early as the days of the Apostle  
 " Paul, wanted to set aside the law through grace,  
 " whereby the last evil often becomes worse than  
 " the first!" " I answer: That was the very thing  
 " I myself was afraid of, till I got acquainted with  
 " several sensible and serious gentlemen, who are  
 " returned from their plantations in the *West-In-*  
 " *dies*, and are otherwise in no danger of being  
 " suspected of Moravianism: they assured me to  
 " my surprize, that, let the Herrnhuthers be  
 " what they will in other places, yet the truth  
 " is, that their labour in the island of *St. Cruz*  
 " is attended with greater and more evident fruits,  
 " than what is seen in other congregations that  
 " are provided with regularly appointed ministers.  
 " For among the negro-slaves, even of the most  
 " wild and barbarous nations, who in their own  
 " country seemed to have quite lost all humanity,  
 " one may meet with very many instances of a  
 " sincere and abiding conversion to Christ, that is  
 " to say, a conversion unto his mind and the fol-  
 " lowing of his example; so that, if the old rule  
 " still stands good, *ye shall know them* (viz.  
 " prophets) *by their fruits*; then one must give



"honour to God, and own the truth, that in  
 "many a Lutheran congregation there is very  
 "often not such a number of blessed fruits of  
 "the ministry to be seen, as among the slaves in  
 "the aforesaid Danish colonies. One proof of  
 "this is, that many a planter, who by his own  
 "way of living plainly shews, that he and his  
 "house don't serve God, and consequently does  
 "not favour the Herrnhuthers from motives of  
 "piety, yet is greatly taken with them on ano-  
 "ther account, namely, for the sake of his own  
 "œconomical advantage, as *Laban* lov'd *Jacob*,  
 "because he was a prosperous and useful servant.  
 "One gentleman strives with the other to get  
 "the brethren to their plantations, because they  
 "make their slaves Christians. And that this is  
 "effected in truth, appears from thence, that  
 "they from that day forward are no more guilty  
 "of lying and stealing, nor join in any riot or  
 "other mischiefs, but prove the best workers  
 "and most profitable servants to their masters.  
 "I am glad of this opportunity to give an impar-  
 "tial testimony to what is true; and this I do so  
 "much the more boldly, as I can appeal for  
 "the proof hereof to the unanimous assent of  
 "many men of integrity who now live here; and I  
 "am ready to tell any one, who still retains  
 "any doubt about it, who they are. To God alone  
 "be glory."

Now unto that God and the Lamb, that was  
 slain and redeemed us with his blood out of every  
 kindred and tongue, and people and nation, be  
 all honour and glory for this blessed work! What  
 men have contributed thereto by their faithful  
 and patient perseverance, through the preaching  
 of the Gospel, and through careful nursing of  
 souls, is but a small matter. It is the Spirit of  
 the

the Lord, that gave power to the word; called, gathered and enlightened these poor heathens by the Gospel, and hitherto has kept them with Jesus Christ in the only true faith. May He bless and give his unction to this simple account of the congregation out of the heathen in Greenland; and may he let every reader taste somewhat of that grace of our Lord Jesus Christ, which the missionaries there perceive in a rich measure at preaching the Gospel and administering the holy sacraments; and which has caused a deep abasement and joyful gratitude in those, who have hitherto read such accounts singly, and also in me, during my abode of fourteen months on the spot, and while I was writing the history of this mission.

Herrnhuth, On the Memorial-  
Day of the first Mission to the  
Heathen, Aug. the 21st, 1765.

U L O V T S K I Y

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1. The first step is to identify the problem or question that needs to be answered.

1900

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

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Return: all the Million of New-Hampshire

A primary computation of the independent

The Colony and Mission at Hottelburg, South Bay

13  
D. Dikro-Bay and Island Colony and Fagde's-Wings

Christina-Lopez, Claus-haven and Jacobs-

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## FIRST VOLUME.

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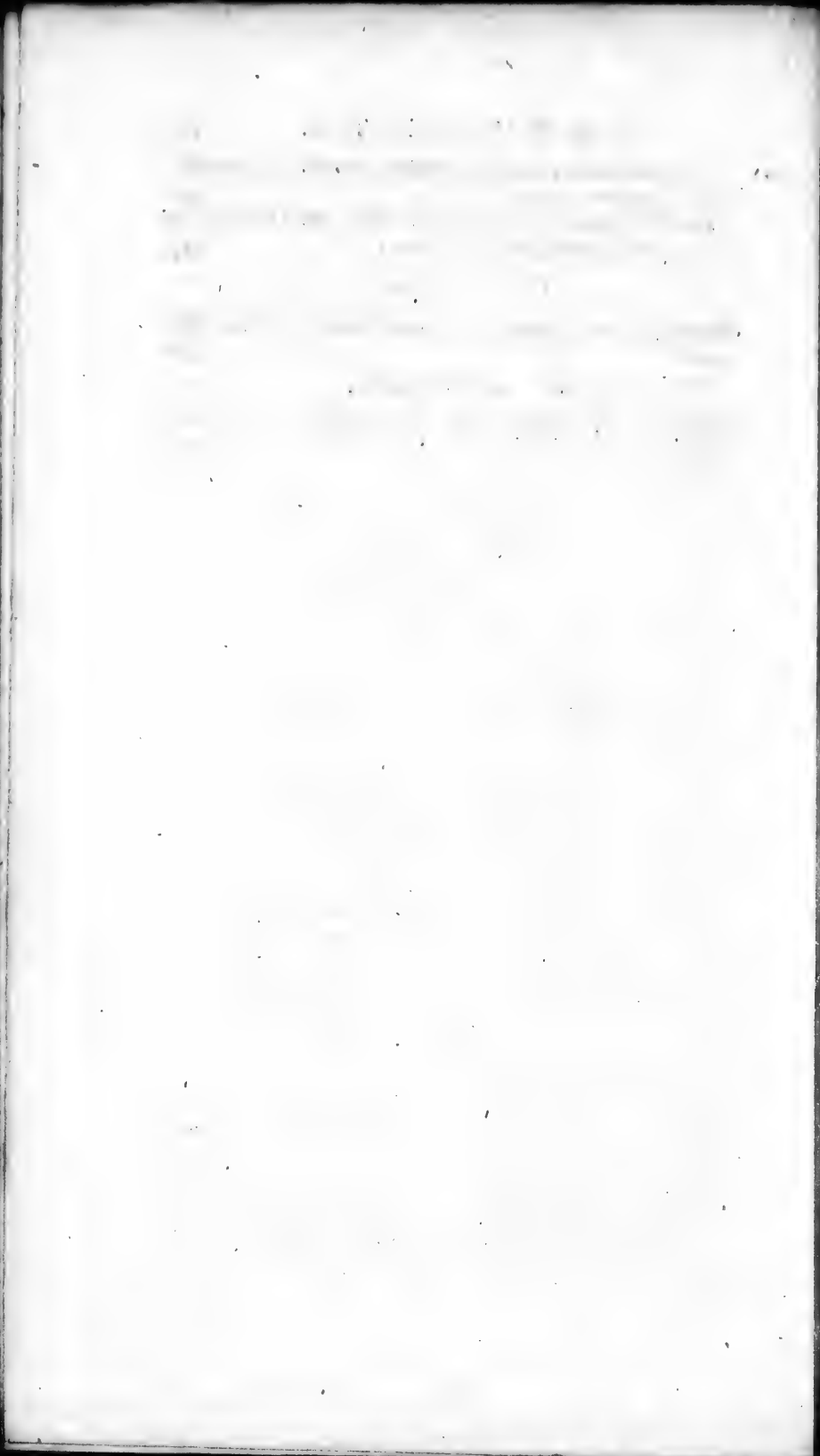
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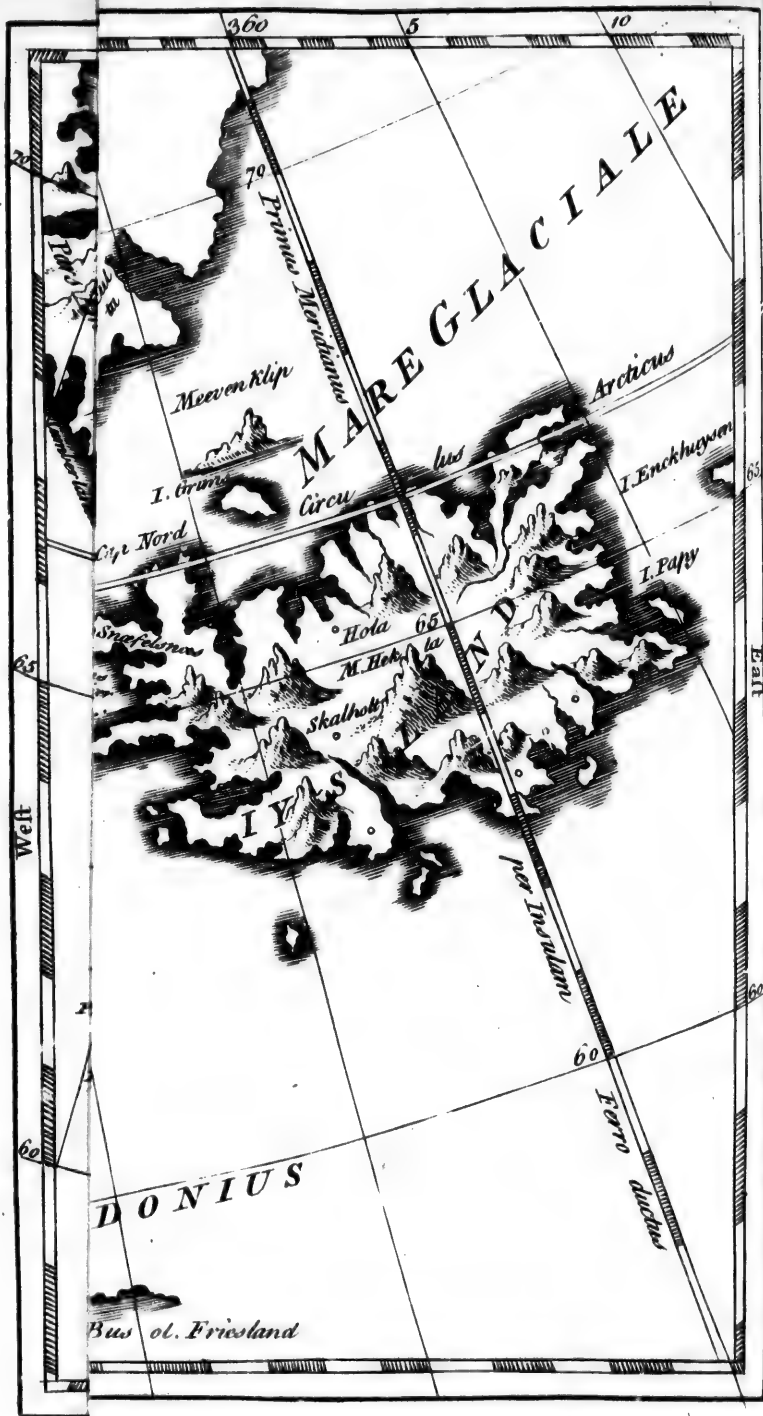
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THE











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THE  
HISTORY  
OF  
GREENLAND.

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BOOK I.

*Of the Situation and Nature of the Land, the Sea, the  
Air, the Earth, the Stones, and Vegetables.*

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CHAP. I.

OF THE COUNTRY IN GENERAL.

§ I.

**G**REENLAND is the remotest tract of land in the north; it lies between Europe and America, and is commonly ranked by geographers among the northern countries that are still unknown. It reaches from the southernmost point of Cape Farewell, and Statenhook, in the 59th degree, on the right side north-eastward, towards Spitzberg, to the 80th degree; and on the left side opposite to North America, north-west and north, till about the 78th degree. So far the coasts have been discovered.

Whether it is an island, or contiguous with some other land, has not yet been decided, as no ship has yet penetrated to the uttermost end towards the north, on account of the ice. The conjecture of its joining on the east with Spitzberg, Nova-zembla, and Tartary, is pretty well,

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70

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5

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South

East

West

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INUS DEUCALEDONIUS

The Sunk Island of Bus ol. Friesland

*The Sunk Island of Bus ol. Friesland*

## 2 HISTORY OF GREENLAND. B. I.

if not entirely, confuted by the new discoveries of the Dutch and Russians. It might be supposed with more probability, that the north-west side borders on America; because in the first place, Davis's Straits, or rather Baffin's-Bay, grows narrower and narrower towards the 78th deg. north. Secondly, because the coast, which in other places is very high towards the sea, grows lower and lower northward. Thirdly, The tide, which at Statenhook, nay even as far up as Cockin's Sound, in the 65th deg. rises 18 feet at the new and full moon, so decreases in the north above Disko, that in the 70th deg. it does not rise much above 8 feet, and probably loses itself entirely at last \*. To this may be subjoined, 4thly, the relation of the Greenlanders (which, however, cannot be much depended upon), namely, that the Strait contracts itself so narrow at last, that they can go on the ice so near to the other side, as to be able to call over to the inhabitants, and that they can strike a fish from both sides at once; but that there runs such a strong current from the north into the Strait, that they cannot come to one another.

### § 2.

The name GREENLAND was given to the east-side of this Land several hundred years ago, by the Norway-men and Icelanders, who first discovered it; and the reason of the appellation or epithet *Green-land* was, because it looked greener than Iceland. But this East-side, which is commonly called *Old* or *Lost* Greenland, is now almost totally unknown, because ships cannot navigate this coast, on account of the great quantities of floating ice.

Some are of opinion, that that Old Greenland so pompously described by the Iceland authors as adorned with churches and villages, is now lost and not to be found; and therefore are curious to know if we cannot gather some account of it from the Green-

\* See Ellis's *voyage to Hudson's-Bay, for the discovery of the north-west passage*, p. 50 to 54. For this reason the English Capt. Baffin, gave up all hopes of finding a passage into the South-Sea thro' Davis's-Straits, and consequently concluded, that Greenland joins with America.

landers.



landers. But the west-side may with the same propriety as the east-side, be called the old lost Greenland (which is now found again, since ships have sailed thither), for the old Norwegians had houses and churches there too, plain traces of which are still to be found, and the soil produces, now at least, as much as the east-side, which was so famous and is so much sought for.

When sailors speak of Greenland, they generally mean the Spitzberg Islands above Lapland, between the 75th and 80th deg. together with the east coast of Greenland lying opposite thereto; and if they were told of a heathen mission in Greenland, they would look upon it as a fiction, because they know that no men live in those above-mentioned countries. They call the west-side, which is now inhabited again by Europeans from the 62d to the 71st deg. *Davis's Straits* from that great gulf which separates Greenland from America. These Straits were first discovered by an Englishman, John Davis, in the year 1585, in his attempt to find a north-west passage; since then they have been frequently traversed for the sake of the whale fishery by several nations, particularly by the Dutch, who have also given us the best charts thereof. What is properly called Davis's Straits, is only the space which reaches between Cape Walsingham on James's island in North America, and the South-bay in Greenland, from the 67th to the 71st deg. above Disko island, and is about 60 leagues broad; for lower south there is a wide sea between Greenland and Terra Labrador. But the sailors chuse to call the whole compass of water on the west side by this name.

The West-side is high, rocky, barren land, which rears its head in most places, close to the sea, in lofty mountains, and inaccessible cliffs, and meets the mariner's eye even 40 leagues at sea. All these, except the most excessive steep and slippery rocks, are constantly covered with ice and snow, which has also in length of time filled all the elevated plains, and many vallies, and probably increases from year to year. Those rocks and cliffs that are bare of snow, look at a distance of a dark brown, and quite naked; but near, we see them interspersed with many veins of variegated colours

#### 4 HISTORY OF GREENLAND. B. I.

of stone, here and there spread over with a little earth and turf, and a scanty portion of grass and heath; and in the valleys, where there are many little brooks and ponds, we also see some small shrubs growing.

The coast is dented with many bays and creeks, that enter far into the land, and it is lined with innumerable great and small islands, and both visible and sunken rocks.

Whoever has seen the Norway coast, can form a pretty good idea of Greenland, only with this difference, that here the hills are not enriched with trees, nor the valleys with grass, and also that the mountains do not run up high and pointed only at a distance from the sea, but close by it. However, here and there are long flat mountains (*juga montium*) to be seen, but these are clad with perpetual snow and ice.

#### § 3.

It cannot be expected that any compleat geographical description can be given of this savage and thinly-inhabited land; for within land there are no inhabitants, and on the coast but very few: yet I will make a small attempt towards a geographical delineation, and communicate some things worthy of notice concerning the coast, chiefly collected from a factor, employed many years in the country.

Most of the Greenlanders live from Statenhook to the 62d degree; or, as the inhabitants are wont to say, in the south: but no Europeans live there, and therefore these parts are but little known to us; however, at the conclusion, I intend to annex from the relation of the Greenlanders, some account of that country, as well as of what is else unknown to us northward.

We will now speak a little of the several Colonies settled here by the Europeans, and begin with the southermost, viz. the colony of *Frederic's Haab*, or *Frederic's Hope*, in the 62d deg. lying on a point of firm land, called by the Greenlanders *pamiut*, or a tail. This was begun in the Year 1742, by Mr. Jacob Severin, merchant, who at that time carried on the Greenland trade from Jutland. It is a good haven and place of traffic, a mile and a half from the open sea. In the islands

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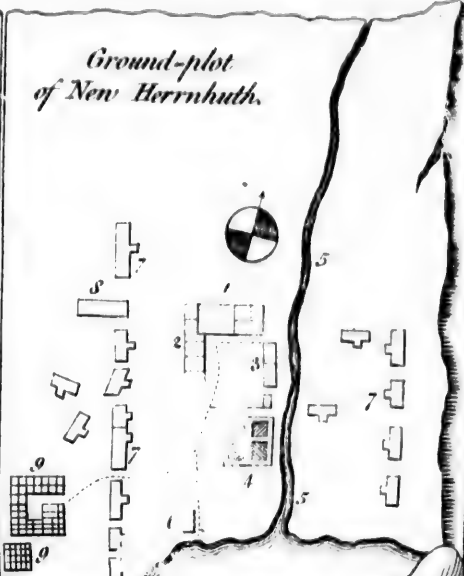


*Ground-plot  
of Lichtenfels.*



*For the References, see*

*Ground-plot  
of New Herrnhuth.*



*the Plates B. X.*





islands where the Dutch merchant ships formerly had a haven, many Greenlanders live, being well situated for catching fish, sea-calves or seals, and rein-deer. The first factors here, Gelmeyden, and Lars Dalager, and the first Danish missionary Arnold von Westen Sylo, were brought hither from Godhaab. In the beginning things went very unprosperously with this colony. The ship that brought the first inhabitants hither from that other colony, was lost in its return to Jutland, with every creature on board. The second ship, which had carried over the buildings for this colony, was obliged to winter in Norway at a great expence. In 1743 the ship bound hither with provisions foundered at sea, and half of the provision sent over from Good-hope, together with 2 men, was lost. In 1744 the ship struck against a piece of ice, and beat a hole in her by broad day, only 16 leagues from the colony, and nothing but the mariners were saved and brought to land, after having toiled two days and two nights at sea. In the following years the ships have several times been prevented from running into the harbour on account of the floating ice, and were obliged to unload the provision at the colony Good-hope, and convey it hither 60 leagues in boats. For some years past they have not had so many disasters from the ice, and since then the colony hath put on a new face, and now drives a good trade with seals blubber, and the skins of seals and foxes. The present factor's name is Peterfen, the missionary's Mullenfort, and the catechist's Greenbeck. There are six or eight sailors besides, some of whom are married to Greenland women.

Four leagues north of the colony is an inlet, in which, besides the angmarfet, or capelins, herrings are also taken.

Twelve leagues from the colony lies the famous Ice-glance, or shining ice, in the charts named the Eis-blink, or *de witte Blink*. It is a great high field of ice, whose glance in the air may be seen for many leagues at sea, resembling the Aurora Borealis. The mouth of this inlet is blocked up in such a manner by many great pieces of ice driven out by the ebb, that it forms a phænomenon like an arched ice-bridge, stretch-



## 6 HISTORY OF GREENLAND. B. I.

ing from land to land, for the space of 8 leagues in length and 2 in breadth, over islands and all. The openings or arches of it are computed to be from 14 to 40 yards high. People might pass thro' them in boats, if they were not afraid of the fragments of ice that often fall down. The ebb drives thro' them into the sea the pieces of ice that come tumbling off the hills. When the Greenlanders intend to go into this harbour, they carry their little canoes over land on their heads, and then they find open water for 20 leagues in length, and about two in breadth. Places are found here where Greenland houses once stood, which proves that the mouth of the harbour was once open. The points of land that reach out into the sea on both sides the ice-glance, are sand-banks, and the sand is so fine and light, that any kind of strong wind raises it, darkens the air with it like a mist, and carries it so far that it falls into people's eyes and mouths at twelve leagues distance.

About 32 leagues from the colony, there goes an opening within the land, now covered with ice, which in the maps is called the Bear-sound, and the report goes, that there was formerly a passage thro' to the east side. According to the account the Greenlanders give, there are still ruins of the old Norway buildings to be seen there.

Not far from thence, within the land, there is a lake of brackish, or half-salt water, occasioned by the seawater, which finds its way in thro' two little openings with the tide. In the spring great numbers of spotted seals go into this lake, and are caught with little trouble by the Greenlanders when the tide falls.

In the 63d deg. 36 leagues\* from Frederic's Hope, there is a narrow bay, 10 leagues long, which the first missionary, Mr. Egede, called Fischers-fiortet†, or Fisher's bay, on account of the multitude of different sorts of fish‡. At the mouth of this bay there lie two

\* The degrees and minutes of a place cannot be strictly fixed, and the distance of a place is computed by following the windings between the islands.

† *Fiorte* signifies a bay, *bucht*, a creek.

‡ At present very few fish are caught there, and some species are no more to be seen. The Greenlanders say, that some of their people once wantonly cut off the backs of the *Nepiset*, or cat-fish, and threw the rest again into the water, and since then this sort of fish forsook their coast entirely.

Chap. I. OF THE COUNTRY IN GENERAL. 7

large islands, nine leagues in compass, besides some smaller ones.

Secondly, a couple of leagues from the sea, at the end of the south-island, lies *Fisher's-lodge*, on an agreeable spot where a good deal of grass grows. The Greenlanders call this spot *Kikkertarsueithak*, from the island that lies over against it. When they sail in their boats, they steer by the bearing of a certain high hill there, with the tops of some other hills, and thus find the places where the seals frequent.

This factory was begun by the assistant at Good-hope, Andrew Olsen, in the year 1754, by order of the general merchants-company. The name of the present factor, or principal assistant, is Schade. A lodge or factory differs from a colony only in this, that the factor is subordinate to the nearest colony, and has fewer people. The traffic here is but middling, because few Greenlanders live in these parts. On the same island, about three English miles from the factory towards the sea, the United Brethren established their second mission, in the year 1758. It is called *Lichtenfels*, and will be more particularly described in its proper place.

In the upper part of the bay there are ruins to be found, and also a metal like bell-metal, which is probably relics of the church-bells of the old Norwegians.

Four leagues from the factory is *Innuksuk*, a dwelling place of the Greenlanders, and six leagues further is *Graeder-bay*, where some Greenlanders also live. Two leagues from thence is a large bay, with a flat sandy land, which is called the muster-place, because 'tis so large and level, but it is uninhabited. So far reaches the traffic of the factory northwards, and this place, and *Frederic's Hope*, is the mart of one ship.

§ 4.

After this, four leagues further, follow the *Kellingeit* islands, or as the Danes call them, *Klingarne*, which are included in the trade of the following colony. Here is an excellent and easy hunt, or fishery for seals, because the natives can cut off their pass with great facility, in the narrow waters between the islands.

## 8 HISTORY OF GREENLAND. B. I.

Eight leagues from hence is Merkoitfok, and then Buxe-bay, containing the Dutch haven, where sometimes wandering Greenlanders winter.

The island Kellingarfoak, four leagues further, was once much inhabited. In Kariak, two leagues further, and near a river on the continent, some Greenlanders live to this day.

Two leagues from hence the great Amaralik-bay runs north-east into the land, being 20 leagues long, and four broad. In the very beginning of it south-east is the small Priester-fiorde, so called because the first missionary, Mr. Egede, made some preparation to settle the colony there, on account of the great quantity of grafs and bushes. In the Amaralik-bay is a good fishery for angmarfet, or capelin, and seals, and a hunting-place for rein-deer. We find here also ruins of the buildings of the old Norwegians, likewise a good deal of grafs, small bushes, soft stone, which some call bastard marble, and veins of red garnet; but there are very few Greenlanders here at present.

A couple of leagues from hence we sail under the Hiorte-tak, or Stag's-horn. This is the highest mountain in this country, and perhaps in all Greenland. The highest of its three branches or points may be seen 40 or 60 leagues off at sea; and its steepness prevents the ice and snow lodging any where but in its crevices. This mountain serves the navigators for a sea-mark, and the Greenlanders for a weather-token; for when a storm is approaching from the south, its summit is enveloped in a small misty cloud.

Under it the Kobe-bay goes 4 leagues up into the land, where there is a salmon elve, or brook, deepening here and there into little ponds, and near it a good place for rein-deer.

Then passing under the Malina, and Partridge mountains for a couple of leagues, you come to the third colony *Godhaab*, or Good-hope, as we will henceforth call it, lying in the 64th deg. 14 minutes, and 36 leagues from Fisher's-lodge: 'Tis situated in *Bals-revier*, or Ball's river, as that whole District is called, \* on a bay

\* This place is said to have derived its name from a certain mariner, whose christian name was Balthasar, or as others relate it, his surname Ball.

that

Chap. I. OF THE COUNTRY IN GENERAL 9

that stretches north-east into the country, 28 leagues from the outmost island, and in many places four leagues broad. There are some hundred islands crowded together in the compass of six leagues, the outmost of which are called Kookoernen or Cock islands, and by the Greenlanders Kittikfut. Between these and Kangek, towards the north, is the usual passage called the Nordergat, or the north passage. Kangek, called by the Danes also Hope-island, because the colony Good-hope first stood on it, is encompassed with many smaller islands, and borders on Westerland, which is separated from the continent by a narrow sound. This sound is called from the row-fishes, or cat-fish, the Nepiset-sound, and here the Greenlanders have the best seal-fishery in the autumn. Towards the south the Kookoernen are separated by a passage, which is called the South passage, from a multitude of large islands, viz. the Blue, Raven, Partridge, Idol, Wood islands, &c. between which there is a passage that is called Hamburgh-sound. From the Kookoernen there is a passage six leagues north-east, up into the country, which terminates in a haven for ships, formed by a peninsula, where the blubber-house stands. Half a league westward on the shore lies the Brethren's Greenland congregation, *New-Herrnhuth*; and the same distance north, the present Danish colony *Good-hope*. This consists of the principal building, in which the factor, missionary, and their people live; the church, which stands not far off on a brook, the provision-house, smith's shop, and brewhouse. The Greenlanders houses lie scattered here and there.

A couple of leagues further, near Wildman's-nefs, lies the island Saalberg, or Saddle-hill, so called because its topmost peak resembles a saddle. It may be seen 40 leagues off. Many eider-birds are shot here every winter evening. Not far from hence lies Bear-island, and near that the island Aupillartok. Each of these islands are eight or ten leagues long, and very high, and divide the channel into two bays. One of these bays runs south-east towards Pissikfarbik, where there is the best capelin fishery; and out of this bay a smaller one goes up into the main land, which is called Kook. On the west side of the northern bay lies Kannei-fut,

ful, a wide flat country, interspersed with little rocky hills. There is a good salmon-fishery here, also a lake of fresh water at least eight leagues long, but not stocked with many fish.

Higher up, this northernmost bay subdivides itself into two arms. One of these is called Ujarakfoak; on its shore there is the finest soft stone, or French chalk, and also more ruins of the old Norwegian dwellings than any where else: the other is overspread with ice for several miles. This arm is separated from the Pissikfarbik-bay, by a small tract of land, and the Pissikfarbik is divided from the Amaralik-bay by a little rising ground.

Good-hope, the eldest colony in the country, was founded in the year 1721, at Kangek, by the first missionary Mr. Hans Egede, and the merchant Mr. Jentoft, on the account, and by commission of a company in Bergen; but in the year 1728, this colony was removed to the main land by governor Paars. Its trade is one of the best in the country. The present factor's name is Lars Dallager, and his assistant's Raven; the missionary's name is Grøgen, and he has two Danish, and two Greenland catechists.

Formerly these parts were inhabited by some thousand Greenlanders, for scarce any place on the coast is to be compared with it. But since a run of the small-pox in 1733, they have so decreased, that except those belonging to the two missions, and some straggling southlanders, who are fond of wintering in Kangek, there are very few other settled Greenlanders to be met with here.

Here I will take occasion to present the reader with the nearest computation possible of the number of the Greenlanders on the west side: It was drawn up by a factor who lived many years in the country, and who collected such an account from the Greenlanders of all parts, as may pretty much be depended upon. He found in the compass of about 40 leagues, which was the circle of his dealings, the following.

In Kellingeit	-	-	-	90 souls
Kariak	-	-	-	20
Amaralik bay	-	-	-	8
Kookoernen	-	-	-	10

Kangek

Kangek	-	-	-	11
New-herrnhut (Ann. 1761)	-	-	-	440
Good-hope	-	-	-	200
In the bay of Ball's river	-	-	-	68
In Pissugbik	-	-	-	110

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957 souls.

These constantly lived there. There could be no computation of the roving southlanders, that are always coming and going. This country is one of the most populous, except Disko bay and the south; for in other parts a person may travel sixty miles, and not meet with one soul. Should we now admit that the country is inhabited for the space of 400 leagues, and make the calculation of even a 1000 souls for 40 leagues, in consideration of the south and north being more populous, still the total amount would be but 10,000; but the above-mentioned factor will allow only 7000, because there are so many desert places. He indeed asserts, that the natives of Greenland amounted to 30,000 in the year 1730, and when he made his first calculation in 1746, there were still 20,000; and consequently their number has diminished almost two thirds, or at least one-half since that time.

After leaving Kangek, there is no dwelling-place of the Greenlanders till you come ten leagues north to Pissugbik, where they live both on the continent and the islands. Four leagues further is a fishing bay, where the first missionary also made an attempt to settle, on account of the fishery, and the quantity of grass. This neck of land is very narrow, and also very flat, in comparison of the high land in general. It runs parallel with Ball's river.

Thirty leagues from Good-hope, we come to the Napparfok islands. There and on the main land we meet with good grass-plots, and dry wood driven in by the sea; as also fish, birds, and seals. The floating ice that comes round Statenhook, from the east side, with the course of the current, and the south wind, goes no further than this place, because the current abates here, and is at an entire stand further north. In the year 1756 the ice obliged the Good-hope ship to put in and stay

stay



stay here, till an east and north wind had waisted the ice westwards from land.

Not far off is Omenak, a place where Greenlanders live. The former inhabitants of this place were stigmatized with an ill character all over the country, on account of murdering.

Then come mountains called also by the Dutch Saal, that is Saddle-mountains, together with many great and small islands, one of which, called by them Kin van Saal, is the land-mark by which the navigators steer.

In these parts a good deal of asbestus, or stone-flax, chrystal, red dyer's earth, and white marble is found, as also the last ruins of the old Norwegians; for further north we can get no certain account of any.

In the 65 deg. 46 min. 56 leagues from Good-hope, is a bay which the Dutch call Bruyne bay: In this bay on the little island Kangak, that is Forehead, the

Fourth colony, *Zukkertop*, or Sugar-loaf, was founded in the year 1755, by order of the merchants company, by the factor Andrew Olsen, who is still there. The name is derived from three tops of hills that look at a distance like sugar-loaves, and which the seamen steer by when they enter the harbour. The harbour is one of the best and safest in the country, and lies only half a league from the open sea, between two little islands; but the country is very barren and bare, and has no rein-deer. On the other hand, besides the ordinary fishes, seals, and birds, the sea affords now and then a whale, which are very seldom seen in the more southerly parts. The whales come here in January and February, but they are seldom taken by the Greenlanders, and never by the Europeans, for want of proper boats and tackle. The factor struck one once, but not having line enough, he fastened what he had to some empty casks, instead of a bladder, as the Greenlanders do, but the fish escaped.

There are but few Greenlanders hereabout, yet the trade is pretty good. Hitherto there has been no missionary here, but a catechist, Berthel Larsen, the eldest on the Danish mission, and the greatest proficient in the language. This colony and Good-hope, are frequented by one ship.

Having



Having passed a couple of bays, one of them about 35 leagues long, bordered with much grass and many bushes; 20 leagues further we come to a great island, (surrounded with many small ones,) on which we meet with some deep vales, and level land, and also good salmon fisheries. There we also find a white clay that shines like silver, and does not burst in the fire. Among the rocks is one very large one, with a deep space or valley in the middle of it, which is overflowed at high water, and in serene summer weather scores of seals go in with the tide, which, when the water is fallen, are caught and killed by the Greenlanders, like as in a decoy.

§ 5.

In the 67 deg. is the Wyde-bay\* before which the island Nepifet or Nepifene lies. A factory was established here in the year 1724, for traffic and the whale fishery; but the next year it was forsaken again, and the houses burnt by foreign failors. In the year 1729 a second attempt was made to settle a colony, and a castle or fort was built, but soon after it was again abandoned and demolished by the king's orders.

Not far from hence, about 40 leagues from Zukkertop, is the Amarlok inlet, and in its vicinity some whales are killed every year by the Greenlanders.

In the year 1759 the fifth colony was begun there, and called *Holsteinburg*, in remembrance of the privy counsellor and president of the honourable missions college, Count Holstein. The present factor is captain Niels Egede, a son of the first missionary. The missionary is Jacob Borch, and his catechist Christian Wolfe; who is at the same time an assistant to the factory, as the factor is assistant to the mission. This colony is one of the most commodious places both for dwelling and trading.

\* From this place higher up, I could collect no compleat nor certain account, because the factor, who communicated the foregoing to me, had not navigated nor seen the land any further. The country northward varies but little from that which I have already described, and I should be able to say nothing new, was I to trace and delineate the bays, inlets, islands, fishes, and birds thereof.

Twelve leagues further comes 6thly, the well-known *South-bay* in the 67th deg. 30 min. where the Dutch whale-fishers had their best haven, and when the fishery was ended, this was their place of rendezvous, in order to their return. A colony was erected here in 1756, but since the last-mentioned colony was settled and improved, this is occupied only by one man, who collects the blubber from the few neighbouring Greenlanders.

Sixteen leagues further, in the 68 deg. lies the 7th colony, *Egede's Minde*, i. e. Egede's memorial. This was erected in 1759, by capt. Egede, who gave it that name in memory of his father. The present factor's name is John Petersen, and he is catechist at the same time. The whale fishery has been very prosperous some years in the parts about these three last factories, but yet the Greenlanders have mostly quitted these parts, tho' the country abounds in fish and fowl. Besides, the last place is frozen up all the winter, and is not open till May when the whale-fishery is over. For this reason they are consulting about removing this colony further to the Dunk islands.

## § 6.

We come next to Riffkull, and then the north-bay; after that the sea makes its way south-east into the land, and forms the well-known great Disko bay, where there are a multitude of small islands, the principal of which are the West, Whale, Green, Dog, and Dunk islands. Part of these extend themselves eastward as far as Spiring bay, and part northwards to Disko island. This whole bay is about 160 leagues in compass. The land is high, flat above, and clad with ice. Beneath near the ships road is a flat level country. The Dutch maps intimate, that on a place they call Schans, good coals have been found, but they were never made use of. On this island are many rein-deer, which are found on no island besides. The water between this and the firm land is called the Waigat, and is six leagues broad. The fishery in the bay is the best in the whole country; in the winter when the bay freezes up, the Greenlanders take a multitude of seals on the ice,  
and

and in the spring they catch small whales, and sometimes great ones. Many Dutch whale-fishers also come here every year. Disko-bay is the most populous place of any on the coast, except those parts furthest south, where there are no colonies as yet. Disko is also the best place for trade.

Therefore the eighth colony *Christians-hope*, was established here in 1734, by order of Mr. Jacob Severin. It was fixed in Vure or Fir-bay, in the 69 deg. 30 min. or as others reckon, the 68 deg. 34 minutes. The first missionary there was Mr. Paul Egede, the eldest son of the late superintendent Egede, who is at present professor at Copenhagen, and provost of the royal Danish mission in Greenland. The present factor is Suanenhielm Lilienskiold. But the mission was removed eight leagues further north in 1752, by Mr. Block, the missionary at that time.

And there 9thly, the factory *Claus-haven* was erected. The name of the factor or assistant there is Hammond, the missionary Stage, and his catechist Jens Petersen Moerk. They are now to have a church.

Four leagues further north is the Ice-bay, which, according to the report of the Greenlanders, was formerly an open sound, as far as the east-side of the country, but it is now quite stopped up with ice. Many and the largest ice-hills are every year driven out of this bay. A great many Greenlanders live here.

Therefore the tenth colony, *Jacob's-haven*, was begun here in the year 1741, not far from the bay Maklykuyt. It was so called in remembrance of the director of trade Mr. Jacob Severin. The name of the chief assistant now there, is Peter Hind, the missionary Fabricius, and the catechist Jacob Paulsen. All these three places are assigned to one ship, which often is loaded with 400 hogheads of blubber, each containing eighty gallons, and consequently is best freighted.

§ 7.

From Jacob's-haven the coasters sail first north and then west, for 24 leagues out of Disko bay. Then between the 69 and 70 deg. they come to the 11th colony, *Rittenbenk*, founded in 1755, by the factor Charles Dalager, who

who is still there. In this country fine white whet-stones are found, which are sometimes called oil-stones.

The twelfth and last colony is *Noogsoak*, i. e. the great Nefs, which was erected in 1758, in the 71 deg. at the end of the Waigat. The factor's name is John Bruun: both these colonies are visited by one ship; but hitherto they have not produced a great deal, because 'tis imagined the last is not situated in the right place; for which reason preparation is making to transplant it some leagues further into Jacob's-creek, where many Greenlanders live. There is no mission at either of them, only a catechist at the first place, whom the Greenlanders call Jacungoak, i. e. the little Jacob.

We have no certain account of the country further north. William Baffin, who, with captain Robert Bylot, attempted to find a passage thro' Davis's straits in 1616, and called the sea from the 72d to the 78th deg. Baffin's bay, says that he traded with the Greenlanders at Horn-sound in the 73 deg. but in the 74th deg. he found no natives, but several places where tents had been set up, from whence he concluded, that at certain seasons in the summer people resided there. The sea was full of seals and unicorn fish, and in Thomas Smith's sound, in the 78th deg. he found the largest whales.

The Greenlanders in Disko say, that the country is inhabited for 200 leagues upward, that is, as far as the 78th deg. yet very thinly; for tho' there is plenty of eider-fowls, white bears, seals, and whales, yet no body liked to live there long, because of the tedious melancholy winter nights. They had also a want of wood and iron, which they procured in barter from the south-landers for unicorn-horn. The land was nothing but dreary rock and ice, and did not produce so much grass as they used in their shoes, therefore they bartered for grass too. Instead of making their houses with wood-work and turf, they make them with the horn of unicorn-fish, clay, and seal-skins. The land stretches north-west towards America, and is fenced with many islands. Here and there, they say, are stones standing erect, with arms extended, like the guide-posts in our country. Fear has also persuaded them, that there stands a great Kablunak, or European, on a certain hill,

hill, to whom they offer a piece of whale-bone when they pass by.

§ 8.

The south part of the country, as yet uninhabited by Europeans, has however been more traversed than the north. For in 1723, in autumn, Mr. Egede made a voyage for discoveries, as far as the 60th deg. which shall be further spoken of in its place; and in the years 1749, and 1752, a servant of the factory undertook a voyage to those parts for trade, and in his last excursion he spent two summers and a winter in the south; but nothing was made public. The principal accounts have hitherto been collected from the relations of the Greenlanders, a number of whom come up every year from the south, northward, and then go back again.

They reckon five days voyage from Frederic's-hope to Cape Farewell, which is the uttermost end of land; the medium of this five days voyage may be about 100 leagues or upwards along the coast. They mention by name the following places, where they are used to take up their nights lodging, or tarry for a little rest.

1. Sermeliarsok, *i. e.* the great ice-bay. Here is a good place for catching seals and small herrings. Probably this bay was formerly the Straits of Forbisher, which are now quite blockaded with ice. In the maps it is fixed in 61 deg. 20 minutes.

2. Kudnarne, a populous place on high firm land, near many islands. A little further there goes a long, narrow, low neck of land out into the sea, which the Greenlanders call Ittiblik. They don't like to coast round it, because of the wild sea, but unload their boats, and carry them across the land.

3. Kikkertarsok, *i. e.* the great island. It has a harbour where the Dutch formerly carried on a good trade. In 1742, a Dutch ship lying at anchor here was crushed to pieces by the ice, which was driven in by a storm from the south; and the crew were obliged to go in their boat to the whale-fishers in South-bay.

4. Ikkersoak, *i. e.* the great broad bay or sound. A little way from it lies the Igalik creek, *i. e.* the Boiling-place: here many transparent angulated stones are

found, which are so hard that they will cut glass. Then follows Tunnuliarbik, or the cornered bay, with a good haven; as also Kangek, and Aglutok. Many Greenlanders live in this place, and in all likelihood it is the best, most fruitful, and agreeable place in all Greenland; for we not only hear all the Greenlanders extol it, and in that view invite us thither, but a great quantity of ruins of old Norwegian dwellings are found there.

5. Onartok, or the warm place, a beautiful verdant island, in the mouth of as fruitful an inlet. The island derives its name from a warm fountain, which boils up in winter as well as summer, and is so hot that a piece of ice thrown into it dissolves directly. In these parts there is a good herring or capelin fishery, to which the Greenlanders of the east-side come five days voyage.

After this follow two populous islands, Sermefok, *i. e.* Ice-island, having lofty rocks; and Nennortalik, that is, Bear's-island. They both lie about the 59th deg. and form the well-known Cape-farewell: several large and little islands are sprinkled up and down in its neighbourhood: between these and the main land is a pretty wide sound or strait, which a rapid stream passes thro'. Thro' this sound they sail to the east-side: the Greenlanders say, that on the east coast of these islands, they in summer no longer behold the rising sun ascending over the land, but emerging out of the ocean; whence we conclude that this is the furthest south-east point of the land, and consequently Statenhook.

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## C H A P. II.

### OF THE SEA AND ICE.

#### § 9.

**W**E have already mentioned the Straits of Forbisher in § 8, and those of the Bear-sound in § 3. Both of these are marked in the Dutch maps of Davis's Straits, as passages to the East-side. There is besides the Ice-bay in Disko, which they report to have been the third passage



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# Chap. 2. OF THE SEA AND ICE. 19

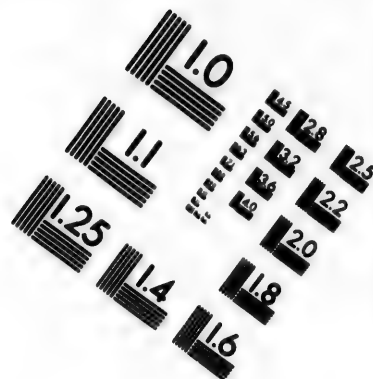
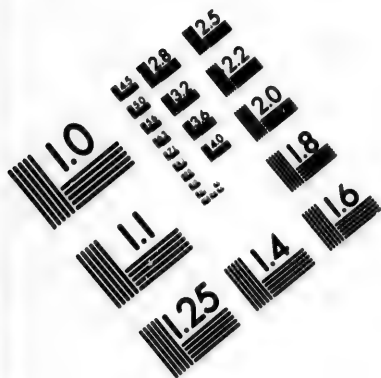
passage thro'. But as neither Mr. Egede, who in 1723, attempted to find out the Straits of Forbisher for a passage to the east-side, could discover the same, nor the Icelanders make any mention of it in their description of Old Greenland; a doubt has arisen whether Martin Forbisher, who was sent hither by Elizabeth, Queen of England, in 1576, ever discovered and sailed thro' any such Strait. I will not examine into it; but at present 'tis imagined that the above-mentioned great ice-bay Sermeliarfok, which lies a day's sail south of Frederic's-hope, between the 61st and 62d deg. is the Straits of Forbisher, but they cannot now be traversed on account of the ice. A factor that resided many years in Frederic's-hope, communicated his thoughts about it to me, which deserve to be recorded, because they convey at the same time an idea of the romantic form of the upper inland country, and of the ice.

Here follows an extract thereof.

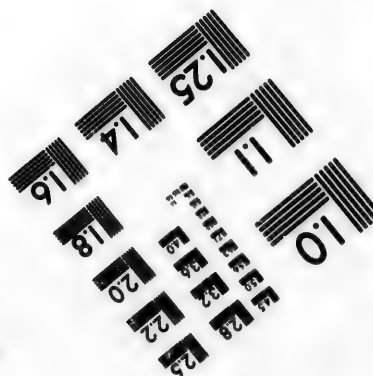
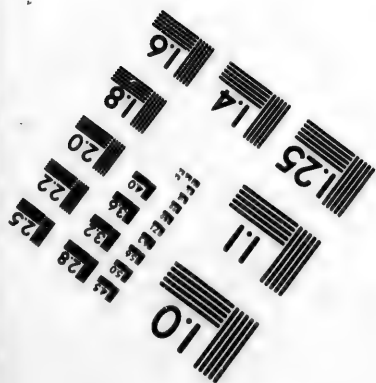
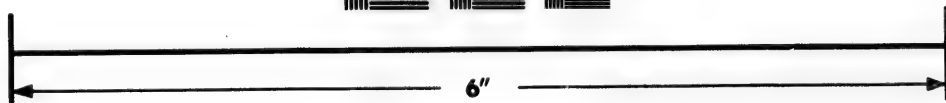
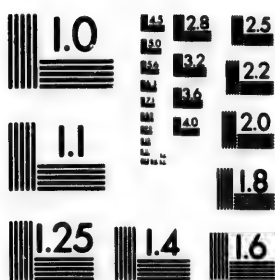
"I have had a good opportunity, in my trading voyages, to examine into those countries. In the beginning I could not conceive how such vast quantities of ice could drive out to sea, without the least diminution of the visible remainder, from a bay, which, tho' it was ever so long, yet was closed at one end. This efflux continues from July to November; and when the stream is strong, and the weather calm, the pieces float out in such quantities, that they reach 20 or 30 leagues in length into the sea, and five or six leagues broad, if a high wind doth not drive them further out to sea, and disperse them. When I enquired of the Greenlanders for the cause of it, the answer I got was:—"The cavity is great, and has no end: our ancestors have related that they could pass thro' there."—Now seeing no one could inform me any further, I ventured in 1747, at a place where the Greenlanders resort to catch rein-deer, to go 14 leagues thro' the ice into the bay, and then mounted a hill with some Greenlanders, in order to have a prospect of the Forbisher Straits. But I saw little or nothing; for the highest land, as far as I could see, which might be about 40 leagues, was nothing but mountains and ice. The place indeed







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" where the *fretum* should be, was perceptibly lower,  
 " but crouded with heavy flakes of ice heaped one upon another. But there was much more of the marvellous to be heard than to be seen; for there was such a frightful rumbling, and cracking of the ice, as if many cannons had been fired at once, and then ensued a violent noise, like the roaring of a cascade; which all together excited in me the sensations of terror, wonder, and entertainment at the same time. Now tho' I plainly saw the lower ice, and heard the water rushing under it, and could conclude from thence that there must be a strong stream of water running there, yet I could not comprehend how this *fretum* could remain obstructed in such a manner with ice; and yet how every year, within the space of a few days, such an immense spread of ice, many leagues long and broad, could issue from it. In the year 1751, I got a clearer solution of this; when, in September, I and some Greenlanders undertook a journey at the *Eis-blink*, or shining-ice, so far into the land as any Greenlander, and no European, ever was before; which may be seen in the extract of my journal, in the appendix to the Greenland relation\*. Here I found, that tho' fronting the sea there appears nothing but firm land, overspread with ice, yet within the land there may still be open water. I also found how the pieces of ice make their way into the open sea, under the firm ice, by means of the current. When and how the mouth of this bay, which is called the Ice-glance, was stopped up, is unknown. It is probable that in the midst of winter, during a long continuance of calm weather, the floating ice stagnated in the mouth, upon which a severe frost and snow ensued; afterwards, in the

\* This treatise was communicated to me in manuscript. Its author is no student, but a man of reading and sense, that has constantly made his observations on the Greenlanders manner of living. He was desired to write an account of the temperament, morals, customs and superstition of the Greenlanders. This he did, and sent it in 1752, with a dedication, to a person of note. At my return from Greenland, I found this treatise published under the title in Danish: *Groenlandske relationer, indeholdende Groenlandernes liv og levener, deres skikke og vedtaegter, samt temperament og superstitioner; tillige nogle korte reflexioner over missionen, sammenskrevet ved Friedrichs-Haab's Colonie i Groenland, af Lars Dalager, Kieobmand.*

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“ spring, it might thaw and melt in the day time, and  
“ freeze again at night; and thus soldered and cement-  
“ ed the ice together, that neither the sun, the stream,  
“ nor the wind, could dissolve and disperse it the fol-  
“ lowing summer. And after many years, the quan-  
“ tities of snow being consolidated to ice, 'tis now  
“ augmented to that enormous size, that the openings  
“ or arches under it, which by reason of their narrow-  
“ ness increase the force of the stream, are in many  
“ places 20 fathom high. The pieces of ice that are  
“ precipitated every year from the mountains into the  
“ bay, are hurried by the stream down upon this icy  
“ bridge; the small ones glide thro', but the great ones,  
“ which are some of them 20 fathom high, and up-  
“ wards, by frequent dashing against it are broken, till  
“ they can pass thro' too. Such is the formation of  
“ the Ice-glance. In the same manner may the amaz-  
“ ing quantities of ice driven from the east to our west  
“ sea, thro' the frozen Forbisher-straits, under more  
“ than one icy-bridge, be accounted for: and in like  
“ manner may this fretum, as well as the Ice-glance  
“ bay, be still open in some places within the land, and  
“ on the east side of the country. 'Tis also observa-  
“ ble in the pieces of ice that drive out of this channel,  
“ that they are not smooth and entire like other ice,  
“ but ragged and crushed, and fretted into holes, which  
“ demonstrates that they have been impelled ar-  
“ bed a long time by the stream in the passage.”

## § 10.

To give a better idea of the aspect of the upper coun-  
try, I will insert, by way of extract, the above-men-  
tioned factor's relation of his tour at the Ice-glance.

“ August 28, 1751, I sent the great boat to search  
“ for fire-wood, north of the ice-glance, and I ac-  
“ companied it in my hunting-boat. On this occasion,  
“ I almost resolved to attempt a journey to the east side,  
“ over the great icy plains; and what induced me to  
“ it was this: Last July a Greenlander in hunting,  
“ came by degrees so high, that he said he had seen  
“ the mountains of the ancient *Kablunak* \* on the east

\* The Greenlanders call an European a *Kablunak*,

“ spring,

“ side.

" side. This excited a desire in me to see the country,  
 " and I entered upon my tour in a bay south of the ice-  
 " glance, with this Greenlander and his daughter, and  
 " three young Greenlanders besides. Sept. 2, we bound  
 " our bag of provision and lodging furniture together,  
 " and gave it the girl to carry. The rest of us took  
 " each his *kaiak* (as they call the little single man's  
 " canoe) upon his head, and his gun on his shoulder,  
 " and begun our march with a staff in our hands. The  
 " first league, on the bank of an elve or brook, was  
 " level and good. But then we were obliged to climb  
 " an high, and very uneven rock, where we often  
 " tumbled down with the boat upon our heads. At  
 " sun-set we descended on the other side, to a large  
 " bay, as long as a good day's passage for a *kaiak*-row-  
 " er, i. e. 20 leagues long. Formerly the Greenland-  
 " ers could row into it from the sea; but in succeeding  
 " times, the ice blocked up its mouth from land to land,  
 " in some places a league, and in others two leagues in  
 " breadth. On the 3d, we put our *kaiaks* in water,  
 " and rowed a league and half across the bay to the  
 " north-side: there we laid our boats on land, and co-  
 " vered them with stores, and then prosecuted our  
 " journey on foot, over a rock, towards the north-  
 " east. In the evening we came to firm ice. On the  
 " 4th, in the morning, we entered upon it, to  
 " mount to the top of the mountain that lies in the  
 " middle of the ice-glance, to which we had a couple  
 " of leagues to walk: the way to it was as even as the  
 " streets of Copenhagen. An hour after sun-rising  
 " we came to the top: there we ran the whole day  
 " after rein-deers, and shot one, the flesh of which  
 " fell to the Greenlanders share: for as there was  
 " was neither shrubs nor grass on this plain to make  
 " fire with, that something of it might be boiled for  
 " me, I was obliged to be satisfied with a piece of  
 " bread and cheese. On the 5th we travelled further  
 " over the ice, to reach the highest rock on the ice-  
 " glance, to which we had about a couple of leagues.  
 " We spent seven hours in this march, because the ice was  
 " uneven and full of clefts, which obliged us to go round  
 " about. About eleven o'clock we came to the rock,  
 " and

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" and having rested an hour, we began our ascent. To-  
wards four o'clock we advanced to its summit, with  
much sweat and toil. Here was I truly filled with  
wonder at the extensive prospect on all sides, but  
chiefly at the spacious field of ice across the country  
as far as the east coast, where the hills were covered  
with snow, the same as on this side. In the begin-  
ing it appeared to me as if it could not be above ten  
or twelve leagues to the east-coast: but as I could  
also see the mountains by Good-hope, 48 leagues  
distant from us towards the north, which presented  
themselves as big as those on the east, and when I  
reflected on the distance between Good-hope and us,  
I was obliged to make my estimation higher. We  
staid on the top till seven in the evening, and then  
descended a little, and laid ourselves down to sleep.  
But I could sleep but little for the activity of my  
thoughts, and the sharpness of the cold. On the  
6th in the morning a rein-deer was shot just by our  
sleeping place, and as I had enjoyed nothing warm  
for five days, I drank a good draught of the blood, still  
warm, which I found was far from doing me harm. The  
Greenlanders eat a good piece of the raw flesh for  
breakfast, and took a hanch of it with them. Now  
tho' I would gladly have proceeded one day's journey  
further on the ice, in order to form some computation  
of the distance from the east-side; yet we had many  
reasons for thinking of our journey back, one of  
which was of weight, viz. that we were next to bare-  
foot; for tho' each of us was provided with two pair  
of good boots, yet they were worn full of holes by  
the sharp ice and stones, and the Greenland girl  
could not mend them, because she had lost her sew-  
ing implements.

" The discoveries I could make of the land towards  
the east-side were as follows: About north-east, or  
east-north-east, are the nearest hills on the east side.  
They are less than those on the west-side, which I  
supposed from hence because they were covered with  
less snow. The country where the Forbisher-strait  
is imagined to be, appears pretty much upon a level,  
and constantly covered with ice. I don't know that



“ I saw more than two or three little hills, that could  
 “ be supposed land. On the contrary, towards the  
 “ north-east and north-west, the rocks plainly rear  
 “ their heads above the ice, and some of their tops are  
 “ entirely naked of snow. I saw particularly one long  
 “ hill, between two huge rocks, whose bare back look-  
 “ ed all over of the natural colour of earth.

“ Were I to give my sentiments of this whole icy  
 “ region, that cuts off the communication with the  
 “ east-side, I should imagine that as far as relates to the  
 “ way, the journey might be practicable; for the plains  
 “ of ice did not seem so dangerous, or the pits in it so  
 “ deep as they are said to be. Some of them may be  
 “ passed thro’ like a valley, and others may be leaped  
 “ over, as we often did with the help of our guns,  
 “ and in general I did not find them deeper than four or  
 “ five fathom. ’Tis true; there were chinks or chasms  
 “ here and there, which, according to appearance,  
 “ were bottomless; but they were not long, and we could  
 “ go round them. But on the other hand, for the fol-  
 “ lowing reasons, it would very likely be impossible to  
 “ perform such a journey: First, because no one can  
 “ take so much provision with him as would be neces-  
 “ sary for it. Again, I look upon it to be impossible for  
 “ a living creature to draw breath, in such an intole-  
 “ rable severe cold, especially as he must encamp so ma-  
 “ ny successive nights on the plains of ice. For tho’  
 “ we took up our night’s lodging, not on the ice, but  
 “ the earth, and were well provided with furs; for I  
 “ had two warm under-garments, and the furred skin  
 “ of a rein-deer over them, and put my feet in a sack  
 “ made for the purpose, of bear-skin; yet when we  
 “ had sat or lain down for an hour, it was to me as if  
 “ my limbs would have frozen stiff with cold; so that  
 “ the cold never incommoded me so much in all the  
 “ winter nights I have lain in the open air in Green-  
 “ land, as it did these first days of September.

“ On the seventh, in the evening, we came again to  
 “ the bay, where we had laid up our kaiaks. On the  
 “ eighth we ferried over, and came in the evening to  
 “ our tents.”

## § II.

From the above we may in some measure form a representation of the upper inland country, which is mostly glazed with ice, and also of the ice swimming in the bays and ocean. I will not here enter upon the enquiry how ice is generated in rivers and seas, and how it dissolves again. This belongs to the study of the course of nature, which no one is entirely a stranger to; but I would only show how the astonishing fields and mountains of ice in this sea are formed, and whence they arise.

The ships that have failed to find out a passage to China, some to the north-east, by the way of Nova-Zembla; some to the north-west thro' the straits of Davis and Hudson's-bay; have been commonly hindered by the ice from attaining their end, and some of them have even been shipwrecked in the attempt. To see this, we need only read the *Recueil de voyages au Nord*. In the same manner the ice has hindered the discovery of the countries towards the south-pole, where the seamen have met with more ice in the temperate degrees, and consequently a colder air, than in the same latitude towards the north. In the year 1749, it was seen in the 47th deg. south lat. but a certain indistinctness prevails in the descriptions that have been given of the ice, because the floating *mountains* of ice, and the driving *flakes* or *fields* of ice, have not been properly distinguished, and therefore also the origin of each kind has not been duly discussed.

The ice-mountains are pieces of ice floating in the sea, of monstrous magnitude and form\*. Some of them look like a church, or a castle with square or pointed turrets; others like a ship in full sail, and people have often given themselves fruitless toil, to go on board and pilot the imaginary ship into harbour. Others appear like large islands, with plains, valleys, and hills, which often rear their heads 200 yards above the level of the sea. Nay a missionary, a man of veracity, told me, that in Disko-bay, on a ground which the whale-fishers say is 300 fathom deep, several such ice-mountains have stood

fast

\* The seamen call it heavy ice,

fast for many years, one of which they call the city Harlem, and another, Amsterdam. Sometimes they fasten their ships to them, and unload their train-barrels on the flat ice.

This ice is for the most part very hard, clear, and transparent as glass, of a pale green colour, and some pieces sky-blue; but if you melt it, and let it freeze again, it becomes white. Some large pieces appear grey, and some black; and if you examine them more nearly, they are found to be incorporated with earth, stones, and brush-wood, which were washed off by the rain from the hillocks (that peep out still above the ice), and so were immured in ice. Nay Buffon\* asserts, out of a voyage of the Dutch into the north seas, that people have found not only earth, but nests with birds-eggs embosomed in such a piece of ice. Some of these pieces have a thick crust of salt water frozen upon them, thro' their lying many years on some shallow sea-beach, where after the sun had thawed away a good deal of their upper part, they became lighter, and floated again.

These pieces of ice, some little, and some large, are seen in numbers in the bays of Davis's-straits, but mostly in the spring time, after a violent storm, when 20 or 30 pieces come driving out, and then in again, one after another. Some of them (as mentioned before) lie a while on the shallow shore, and partly dissolve, partly are set afloat again, by the tide or floods, and driven out to sea; till at last they are either softened, and dashed to pieces by the continual washing of the waves, or are driven by the stream further south, between the 50th and 40th deg. on the coasts of Newfoundland or Nova-Scotia, and there entirely melted by the warmth of the sun.

Martens, in his voyage to Spitzberg, says that there lie such great pieces of ice there at the foot of the hills, that are higher some of them than the hills themselves. There are particularly seven such mountains of ice all in a row between the rocks. They are blue, full of clefts and cavities made by the rain, and are powdered

\* *Histoire naturelle*, T. II. p. 96.

with snow on the top, by the melting and freezing again of which, they are every year augmented. This ice is more solid than the driving ice, and displays a variety of curious figures agreeable to the eye. Many pieces look like trees with branches, and the flakes of snow that fall upon them, appear to the fancy like leaves. Some of them are formed like a church, with pinnacles on the top, and pillars, windows, arches and doors on the sides, and the blue-coloured rays darting outwards from within, yield the resemblance of a glory.

According to the citation of Buffon, out of *Waser's voyages*, and others, there are pieces of ice towards the south-pole, particularly about the southernmost point of America, near Terra del Fuego, which the sailors at first took to be islands; they computed them to be from one to two French leagues long, and 400 or 500 foot high. Ellis found pieces in Hudson's-bay, 500 or 600 yards thick\*. Baffin also measured such a piece, and found the part that lifted its head above the water, to be 140 foot high, and yet it was but the seventh part; from whence the dimensions of the entire piece might be estimated. Nay there are said to be some ice-islands near Nova-Zembla, that stretch above 100 fathom out of the water.

Where and how these enormous ice-mountains coagulate, disengage themselves, and then enlarge; is hard to say with any certainty, yet conjectures may be made from parallel cases. Some imagine they take their rise from sea-water that freezes in the bays down to the bottom; that they are forced off by a rapid flood when the snow melts in the spring; that they are augmented by the mists and rains, which directly congeals to ice, and at last are waisted into the sea by a high wind. But this cannot be; for, not to alledge that the sea-water very seldom freezes more than a few yards deep, and even in the smallest and stillest coves never to the bottom, or else the Greenlanders could not fish in the ice; without insisting on this, I say, it is a certain confutation of the above hypothesis, that these pieces of ice are not salt like the sea-water, but sweet, and therefore can be

\* See his *Voyage to Hudson's-bay*, p. 127.

formed

with

formed no where, but some in the rivers, and those the smallest pieces, and the most and greatest on the mountains and hills, and in large caverns of the rocks.

The mountains are not only so high, that the snow, especially what falls on the north side, is not so liable to melt as in the valleys, and turns instantly to ice in the night; but they also contain such clefts and cavities where the sun seldom or never injects his chearing beams: Besides, there are projections, or landing places, on the declivities of the steepest hills, where the rain and snow-water lodges and congeals to ice. When now the accumulated flakes of snow slide down, or fall with the rain from the eminences above, on these shelves, or here and there an elfe or mountain-spring comes rolling down to such a lodging-place, where the ice has already seated itself, they all freeze and add their tribute to it. This by degrees waxes to a body of ice, that can no more be overmastered by the sun, and which, tho' it may indeed at certain seasons diminish by a thaw, yet upon the whole, thro' annual acquisitions, assumes an annual growth. Such a body of ice is often prominent far over the rocks; it does not melt on the upper superficies, but underneath, and withal cracks into many larger or smaller clefts, from whence the thawed water trickles out; by which it becomes at last so weak, that, being overloaded with its own ponderous weight, it breaks loose, and tumbles down the rocks, with a mighty rattle and crash; and where it happened to hang over a precipice, it plunges into the bays in such huge pieces as we see, with a shock like thunder, and with such an agitation of the water, as will overset a boat a good way off; and many a poor Greenlander, coasting without concern along the shore, has lost his life by it.

The great pieces of ice that don't fall directly into the water, but rest upon some abutment in the mountains, are enlarged by the snow-water, and at the same time mixed (as observed already) with the earth, stones, and shrubs washed off from the hills; which enlargement and mixture those lumps may also undergo that freeze in the bays, and may lie many years increasing till they are rent off by a storm. Thus we need not so much wonder at their height and thickness,

Who-

Whoever has seen the ice-hills of Switzerland, and those among the Grisons and in Tirol, or has read the description of them, will be able to form an idea how such monstrous pieces of ice in the Greenland mountains, can disengage themselves, and fall down by means of the cracks. The account of it may be seen in *Gruners Eisgebirge des Schweizzerlandes*, Part iii. The clefts or cracks in them are occasioned by the water's thawing underneath, and freezing again in the winter, or at night, in such a manner as to inclose a good deal of air. This confined air in the morning, especially in summer, according to its elasticity, requires more room, and as the air and water that is sealed up by frost in a vessel or bottle, afterwards bursts the bottle, so this does the upper covering of ice, which thereupon splits with an astonishing noise, and with such a concussion as they aptly denominate an ice-quake, by which people that are near it are obliged to sit down or they would tumble. At such times, earth, wood, and stones, nay sometimes men and beasts that have fallen in, are spued out. This in some measure I saw in the month of July, on such a *glaetscher*. When this happens, whole pieces and plains of ice slide down the hill. These plains of ice have overpread several meadows; and at Grindelwald, in the canton of Bern, it has filled up a road that was open 60 years ago, to Viescher's-bath in the Valais, together with the chapel of St. Petronella, and whole woods of larch trees, which are still seen peeping out here and there.

The size of these fallen pieces may be seen in the same writer's description of the Rheinwald-glaetscher, in the country of the Grisons, P. ii. p. 170. which at the same time illustrates the nature of the Ice-glance in Greenland. This *glaetscher* is said to be two leagues long, one broad, and from some hundred to a thousand fathom high; it consists of nothing but so many great columns of pure ice, perpendicularly cut, which have tumbled down from the mountains, and stand near together. At the west-end flows a muddy stream, that soon loses itself again under the ice. At the east-end a magnificent arch of pure ice yields an avenue into the body of the *glaetscher*, from whence a rivulet meets you as clear as crystal. Ac-



cording to the report of the neighbouring inhabitants, a person may walk on a whole hour erect under this icy vault.

If such enormous pieces of ice are precipitated from the mountains of Switzerland; and if the *Cordilleras de los Andes* in Peru, a chain of mountains 50 leagues long, one of which, called Chimborasso, (probably the highest mountain in the world, not far from Quito,) lies directly under the meridian line; if these, I say, are constantly covered with snow and ice: then let no one wonder at the amazing ice-mountains that float in the waters of Greenland. But here I have one thing to observe, that people stretch the conclusion too far, if they suppose that the freezing climate, which, in the torrid zone, they imagine to be 2230 fathom above the superficies of the ocean, sinks gradually towards the pole in such a manner, that beyond the polar circle it reaches to the plane of the sea, or the lowest lands. Ocular demonstration disproves it; for not only do Greenlanders live in the 75th deg. and Europeans in the 71st; but I am an eye-witness that in summer it has not always snowed, but mostly rained, on the tops of the highest Greenland-mountains; and when snow does fall there, it soon vanishes again. I own, they are not 3200 fathom high, like Chimborasso, nor 2750 like Gotthard, but yet they are at least 1000 fathom high.

#### § 12.

It is certain the mountains of ice swimming about in these seas make the navigation difficult and dangerous; but as they are only seen singly, and with a good deal of space between, they may be very well avoided, unless indeed there be a thick fog, or a violent storm, or unless a ship be driven upon them by the stream, in a dead calm; however, we seldom hear that the loss of a ship is occasioned by them, either here or in Hudson's-bay. But there must be a couple of men looking out day and night, to watch against them. The *flat driving ice* is by far the more terrible. These fields of ice cover the coast of Davis's-straits most years, tho' not every year, in the summer, from Statenhook, as far up as



the 65th deg. \* and must be carefully shunned, and sailed round by the mariners, till they find an opening made by the stream or the wind, through which they can sail, but with much peril, because often another wind, or a contrary stream or tide, or even a storm, drives the ice together again, and crushes and sinks the ship.

I have never seen such an ice-field, and can only judge from the relation of others; but when I compare the account of the mariners, with that of the Greenlanders, who come at the same time a good way from the east-side, I cannot but conclude that such a tract of ice must be above 200 leagues long, and in many parts 60 or 80 leagues broad. Where there is no opening made by the wind and stream, one piece follows another so close, that a person may leap from one to another, and may plainly see the joints where they were broke off. The thickness of this ice is different; 'tis commonly three or four yards thick. These flat pieces are salt, because they were congealed out of sea-water; but yet there are also large pieces of fresh-water ice among them, which may be easily distinguished by their bright transparent colour. And, as Ellis observes in his voyage to Hudson's-bay (compare p. 130 and 140) and Doct. Gmelin, in his Journey to Siberia, (see P. ii. p. 425.) these are from four to ten fathom thick, according as they are single, or consist of several pieces heaped and frozen together. The latter stretch higher above the water, and sometimes a quantity of sweet water lodges upon them, as in a pool; and the ship's crew that Ellis sailed in, filled their vessels with it. Here and there are small and great ice-mountains among them, which, wherever there is an opening, are driven out by the wind and stream, that can exert a greater power upon them, than on the flat ice. Therefore such a field of ice at the first appearance presents a prospect resembling a country with hills and valleys, towns and villages, houses, churches, and towers. As we advance nearer the ice, the air is sensibly cooler; and this, as also a thick low-hung mist, that attends the ice, is said to be a true token that we

\* So far the ice-fields reached in 1756; since then there has been no ice in the Straits, 'till this year, 1762, when it came as far as the 62 deg.

shall soon meet it\*. On the other hand some sailors have observed, in the Straits of Davis, that the mist, which was otherwise very thick, withdraws when they approach nearer the ice; likewise, that the further north, the less ice they have met with, and also a warmer air.

## § 13.

No one has a better opportunity of learning the nature of the floating ice, and the danger that attends it, than the sailors who go to the whale fishery at Spitzberg; for they cannot always evade it, and sail round it, but sometimes must venture into the midst of it. In hopes therefore that it will be agreeable to those readers, who have perhaps little opportunity of reading such voyages, I will comprise, in a brief account, the principal things concerning the ice, and the methods the ships use against it.

In April and May the ice breaks in those countries, and comes in great quantities, partly from Nova-zembla, and partly, and indeed mostly, from East-Greenland, driving from east to west. This last is called the west-ice, and the other the south-ice. The west ice always comes in great pieces, or what they call fields or islands, covered with deep snow. When the ice is broke loose from all other places, it is still found fast in the north of Spitzberg, and from hence 'tis concluded that there must be more land towards the pole, for this ice to adhere to. Before they get sight of the fixed ice, 'tis discovered by a white glance in the air. It is not polished and pellucid like the fresh-water ice, but looks like sugar; it is also spongy, because it melts and diminishes beneath, and is of a pale green colour like vitriol. When the whale-fishers don't care to venture among the small floating ice, they fasten the ship to the fixed ice, or to a great field of ice: but this is a perilous situation; for if it should break by the agitation of the waves, the many hundred, nay thousand little pieces, occasion, besides the convulsion of the sea, a vortex, or whirl-pool, that attracts every thing to the centre. Should they whirl the ship into the middle, 'tis over

\* Ellis, p. 142.

with it. The ships must guard most against the lesser pieces, because they swim fastest, and sometimes inclose the ship, and crush or dash it to pieces. These, impelled by the wind and stream, heap upon one another like rocks, which often overtop the ship: When now the ship can no longer escape these accumulated fragments, it is thrown on one side; or lifted up aloft; and often broke to pieces. Therefore these ships are stronger built than others, and yet many are destroyed; in which case the people escape over the ice, or in a boat till they are taken up by another ship\*. And yet the ships must follow the whales among the floating ice, to which they like to retreat when they are struck with the harpoon. In this case they hang a piece of ice behind the ship, that the velocity of its motion may be retarded, and that it may be kept back from striking with the forepart against the ice, when the wind and stream is strong. They try to keep off the pieces that drive towards the sides of the ship, by means of a long pole, strengthened with iron; or they hang a dead whale, or at least a tail, or fin, on the side of the ship, to defend it against the force of the ice.

§ 14.

But to return again to the amazing long and broad tracts of ice, in Davis's-straits; the question how it generates, and whence it comes, cannot be easily answered, as long as we can have no sufficient account of the so called Ice-sea. It does not form itself in Davis's-straits, because there the sea cannot freeze even in the bays, on account of the continual agitation of the waters, by the ebbing and flowing of the tide, and the winds waving on the surface. The small quantity of

\* There are very few accounts of these kinds of difficulties, dangers, and wonderful deliverances, to be read with such a shuddering amusement as William Barents, and the famous Dutch sea-hero Heemskerck's voyage; for the discovery of the north-east passage, An. 1596 and 97. After they had wintered on the east side of Nova-Zembla; they lost their ship in the ice, and then sailed many hundred leagues in an open boat; thro' the ice, during which they were often assaulted by the white bears, and sometimes obliged to drag the boat and all its lading a good way over the ice. They came at last to Kola in Lapland, where they were taken up by a Dutch vessel. An extract of it may be read in *Zorgdrager's Greenland fishery*, from p. 167; to 179.

ice that gathers between the narrow passages of the islands, and in the creeks that are sheltered from the wind, nay even in the great Disko-bay, soon vanishes again, or is driven by the streams to the coast of America. The shoals of ice come from the east-side of Greenland with the stream. But even there, the Greenlanders say, there is no fixed, but only floating ice. Therefore it may seem that it comes out of the proper ice-sea, and any one may see by the charts, that the *Mare glaciale*, which reaches from the shores of Tartary to the pole, is so long and broad as to be able to afford more than one such floating field of ice. But if there was nothing but sea under the pole, the waters could not coagulate even there, because the restless waves, that are kept in motion by the wind and current, even in the northernmost parts, will not suffer the waters to freeze; and besides, experience teaches that there is not such durable cold weather there as one might imagine according to the climate. Where there shall be ice generated, there must be land for it to fasten on at first; then it can stretch itself further by degrees, though after all it does not reach far into the open sea any where. If we were to imagine that there was land under the pole, and to suppose that the sea froze there in some great calm bay, and that in summer such a great plain of ice was dissevered by the thaw, and driven out by storms, (and this was my first notion:) yet the experience of some, quoted by Buffon, clashes with it \*, if it doth not rest mostly on hearsay, as seems to be the case. He says, that Capt. Monson, an Englishman, who tried to find a north-east passage towards the pole, sailed within two deg. of the pole, and found no ice there. A Dutch mariner gave out that he had sailed round the pole, and found it as warm there as in Amsterdam. An English seaman, Capt. Goulden, assured King Charles the II<sup>d</sup>, that two Dutch ships, finding no whales at Spitzberg, separated from him; that they came back again in a fortnight, and told him, confirming it by their journals, that they had sailed as far as the 89th deg. where they found no ice.

\* A. C. T. I. p. 310.

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Therefore one would rather suppose, that part of the floating ice comes from the many and great rivers that pour themselves out of Great Tartary into the so called Ice-sea; and this is the fresh-water ice, that rears itself aloft in the plains of ice: the other, and the greatest part, annually breaks off from the shores of Tartary, Nova Zembla, Spitzberg, and especially the east side of Greenland, and is driven together by the wind and the streams that run in different directions in those waters, till it falls into the regular current on the east-side, which conveys it between Iceland and Greenland round Statenhook, and some of it, perhaps, thro' Forbisher's-straits under the ice, and so into Davis's-straits as far up as the 65th deg. where it is carried by a contrary stream further off from land and away to the American coasts, and so southward till the sun dissolves it.

§ 15.

The lesser gulphs and bays, which fall in so far behind the sheltering mountains, that the wind and stream can cause no great motion of the waters, are every winter overspread with pieces of ice, partly fresh and partly salt. These are broken off by the stormy winds in spring, and carried out to sea. The northern arm of Balls-river is covered for many leagues with such pieces of ice froze together. I will give a brief description of it. I visited the brethrens missionary in Pissikfarbik, when he was there with his Greenland congregation at the herring fishery. June 1. I sailed six leagues further to the end of the inlet, which was still frozen there, and open only towards the land. Then I landed and walked up the valley for a league, to see some ruins of the old Norwegians, by the side of a great lake of fresh-water; but these relics of antiquity were now nothing but a great square heap of stones, grown over with high grass. The valley seemed to me to be full two leagues long, and one broad. In the middle flows a little brook, which here and there halts and sports in little ponds. The adjacent hills do not ascend all at once so hastily as those by the sea, are beautified with a good deal of grass, moss and bushes, and present a



prospect like Vogelsberg in Wetteravia. The sun, which was excessively scorching between the hills, drove me back again soon. As my Greenland boatmen were busily employed in catching salmon, I went alone up a little hill, from whence I had a view of the northern-bay full of ice. Curiosity spurred me on across a marsh half a league broad, covered with a green carpet of grass, over which the Greenlanders walk to the bay with their kaiaks upon their heads to kill seals. But as I could not still see the ice in its full dimensions, I went about the same space farther, over an elevated neck of land. There I saw with wonder a field of ice about 12 leagues long and one broad \*. But, as far as I could see between the hills west, or toward the sea, I could discern no open water; only the water-fog was a token that the bay must be open there; it was about sun-set near 10 o'clock. Towards the east or the land, the field of ice consisting of great pieces stretched itself into a plain of about a league long and half so broad. Then, according to the measure of my eye, it raised itself to the height of a very lofty tower, and presented itself, from one hill to the other, in the picture of a long street of houses with pointed gable-ends. I imagined this to be the end of the bay. For from hence the ice ascended by steps between the mountains for the space of six leagues, like the cascades in a stream rushing down between hills. A hill crossing the vista, which was low and seemed to have but little snow and ice upon it, terminated this long extent of ice. Yet on each side, northward, and especially southward, a pretty broad tract of ice seemed to spread up into the land, who knows how far.

## § 16.

When a person hears only cursorily of these frightful drifts of ice, without attending to the cause, he thinks the east-side of Greenland is so beset with ice, that the poor inhabitants can find no passage out, nor the ships any passage in; and therefore he is afraid,

\* Not far from it may be seen from a hill an extent of blue ice 20 leagues long and broad.

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that the west-side will once share the same fate, and already laments the unhappy destiny of the poor natives. We shall hear afterwards more about the east-side. On the west-side this fatality is not to be dreaded, till universal nature alters its course. We need only remark the cause of the floating ice. It comes with the current, and is invariably hurried forward by that and the wind. If the wind is westerly and stormy withal, it drives with the tide into all the bays. As soon as the wind turns northerly or easterly, it expels it with the ebb out of the bays again, and then it follows the stream as far, as that takes its course north, from whence it makes towards the coasts of America, and at length so far south till the rays of the sun reduce it again to water. Therefore as long as the tide, the current, the south, west, and east winds endure in this region, so long will this coast be alternately covered with ice, and again delivered from it. It is true when the ice advances to a certain height, and the west wind blows at the same time, the Greenlanders cannot go out, nor the ships come in, and then they are exposed to many difficulties, and in danger of their lives. But divine Providence has taken care that this distress shall not continue long, and it seldom does last a fortnight.

## § 17.

The Founder of nature hath combined a great benefit with these very inconveniencies. For as he has denied this frigid rocky region the growth of trees, he has bid the streams of the ocean to convey to its shores a great deal of wood, which accordingly comes floating thither, part without ice, but the most part along with it, and lodges itself between the islands. Were it not for this, we Europeans should have no wood to burn there, and the poor Greenlanders (who, it is true, do not use wood but train for burning) would however have no wood to roof their houses, to erect their tents, as also to build their boats, and to shaft their arrows, by which they must procure their maintenance, clothing, and train for warmth, light and cooking. Among this wood are great trees torn up by the roots,



which by driving up and down for many years, and dashing and rubbing on the ice, are quite bare of branches and bark, and corroded with great wood-worms. A small part of this drift-wood are willows, alder and birch-trees, which come out of the bays in the south; also large trunks of aspen-trees, which must come from a greater distance; but the greatest part is pine and fir. We find also a good deal of a sort of wood finely veined and with few branches; this I fancy is larch wood, which likes to decorate the sides of lofty stony mountains. There is also a solid reddish wood, of a more agreeable fragrantcy than the common fir, with visible cross-veins; which I take to be the same species as the beautiful silver-firs, or zirbel, that have the smell of cedar, and grow on the high Grison-hills, and the Switzers wainscot their rooms with them.

It is plain this wood comes out of a fruitful, but cold and mountainous country. But it is difficult to decide where this country is. It cannot come out of the neighbouring America, as for instance, Terra-Labrador, because it is generally a companion of the ice, which does not come with a stream from thence, but drives thither. Should any one say that it comes from Canada, and drives north-east with the current till it falls into the stream coming from Spitzberg, and from thence drives hither; in this case there must be some kinds of that country-wood among it, especially oaks; but none of these are ever seen here, except some shattered ship-planks. *Ellis*, who also found some of it between Greenland and Hudson's-bay, says, p. 125, 126. that some people believe Norway to be its nursery, but he thinks that the strong north-west winds of these regions would obstruct its voyage hither; the same as the rapid streams that proceed southward out of Davis's-straits and Hudson's-bay, would be in its way from the American coasts. Therefore he proceeds to derive it out of the south part of Greenland, and builds his opinion on a misapprehended account of the reverend Mr. Egede; who indeed speaks of birches and alders, which are as thick as a thigh; but the drift-wood

wood is mostly pines, which never grow here, and are often as big as the mast of a ship.

I will trace this singular subject a little further. It is evident that it comes with the stream along with the ice. This comes from the east. Where the greatest quantity of that kind of wood which floats, is to be met with growing, from thence it must come; and the further it is to be traced, the further off must its source be sought. It is found in much greater abundance near Iceland than here. And I see by an old Dutch sea-chart, there are two wood-bays on the south-east side of John May's island in the 75th deg. where so much wood is driven in with the ice that a ship might be freighted with it. Therefore we must trace its source still further, either towards the pole or towards the east. Now supposing there should be land under the pole, still wood could as little grow there as in Greenland; therefore it must come out of Siberia, or Asiatic Tartary, where the trees must be washed down the mountains by the wild waters that the rains and floods occasion, which carry away whole pieces of land with the large trees on them, and these are plunged into the great rivers, and thus carried out to sea. From thence it is driven with the floating ice by the easterly current towards the pole, and then the northerly current that comes by Spitsberg meets it, and conducts it between Iceland and Greenland to the east-side, round Statenshook, into Davis's-straits, up to the 65th deg. As the stream varies there, the wood goes no farther north, and accordingly none is found at Disko nor above it, but the small remainder of this wood is driven by a contrary current westward to America.

I have found something about this drift-wood here and there in *Gmelin's travels through Siberia*. The Russian vessel that set out 1735 by the Imperial orders from the river Lena to Kamshatka, for the discovery of a north-east passage, met a great quantity of such large floating wood in its wintering haven, and the crew built their houses of it. In the second part, p. 415, the author makes this observation concerning it. "On the Ice-sea no woods are to be found within 200 wersts of the shore, and yet the shores are covered

“vered with quantities of wood, which swims hither  
 “from other countries, so that in many places there  
 “are vast heaps of such floating wood piled up. It  
 “consists of larch and fir-trees.” According to the  
 author’s account, great heaps of larch, cedar and fir  
 are found on the sea-shore between the rivers Ob and  
 Jenisei. The freshest lies close to the shore, and fur-  
 ther on the land lie dry and rotten trunks. No oaks  
 nor beeches indeed grow near the river Tura, that falls  
 into the Ob, nor in most other places of Siberia, nor yet  
 on the Riphæan mountains that divide Siberia from  
 Russia; but there grow great multitudes of pines, and  
 especially what they call the Siberian cedar, the des-  
 cription of which agrees with the fore-mentioned zirbel,  
 or fragrant species of pine. Now if (according to the  
 same author) no floating wood is found on the sea-  
 shore between the Jenisei and the Lena; and though  
 great quantities lie on the shores eastward of Lena, yet  
 none can come out of the country by means of the  
 rivers, because they are but small and shallow as far as  
 Kolyma; if this, I say, be true, then the nursery of  
 great part of this wood must be traced still farther. But  
 this floating wood is also found in Kamshatka, where  
 there are no firs growing, but as the inhabitants report,  
 it is driven thither by an east-wind, and probably from  
 the parts of America which lie opposite to it\*. There-  
 fore since the motion of the sea, and consequently the  
 most and largest currents set from east to west, one  
 might imagine, that, though part of this wood comes  
 out of Siberia through the Ob, yet part may come from  
 the west parts of America, round Kamshatka to the  
 Lena, from whence a good deal makes towards the  
 pole, and so to Spitzberg and Greenland.

## § 18.

The stupendous ice-mountains, the no less prodi-  
 gious floating ice, and the curious circumstance of the  
 drift-wood, being objects that may well employ

\* *Miller’s collection of Russian Transactions*, vol. III. p. 67. The  
 natives fish up great beams between the islands, and support their earthen  
 houses with them.

thinking

thinking mind, have betrayed me into a prolixity, which I must endeavour to compensate by observing more brevity on the following subjects, which are better known.

The Tide of flood, which gives the stream its true force, and drives the ice and wood ashore between the islands and in the bays, changes here every six hours with the ebb, as regular as in other places, according to the increase or decrease of the moon. The tide flows from south to north, and rises 3 fathom in the south, 2 in this latitude, and 1 at Disko, and then decreases so much, that further north it does not rise much above a foot. But at a spring-tide it rises here above 3 fathom, that is, at new and full-moon. The wind increases with the flood, provided any wind blows, and 3 days before and after the spring-tide, especially about the equinox, stormy weather is foreboded, but this does not always happen. The variation of the needle of the compass amounts to about 2 points and a half towards west. At the upper end of the straits in Baffin's-bay it is said to vary 5 points, that is 56 degrees, which is the greatest variation that has been observed any where. It is remarkable, that the wells or springs in the land rise and fall in proportion to the wax and wane of the moon and tides. In winter especially, when all is covered over with ice and snow, new, unknown, and brisk fountains of water arise at spring-tide and disappear again, in places where there is commonly no water, and which are elevated far above the level of the sea.

This land in general is not so well supplied with water, as the hilly countries in warmer regions; and most of the springs that present us with very clear and wholesom water, have no other supply than the melted and imbibed snow-water. Here and there in the vallies are pretty large ponds, which are fed by the ice and snow distilling from the mountains. And the salmoni elves, or the little streams from the hills, are not so considerable as the hill-waters in Switzerland. There cannot well be great rivers in this country. The vallies are not long, for the mountains presently mount up aloft, and are covered with perpetual ice, which

which melts but little or not at all, and consequently affords the springs but a scanty supply. Therefore many springs dry up in summer, and in winter are arrested by the frost in their course. Men and beasts would then die of thirst, if a wise Providence had not ordered, that in the hardest winter rain and thaw intervene, when the filtrated snow-water gathers in pools under the ice.

## C H A P. III.

## OF THE AIR AND SEASONS.

## §. 19.

**A**S this country is covered in most places with everlasting ice and snow, it is easy to imagine, that it must be very cold and raw. In those places where the inhabitants enjoy the visits of the sun, for an hour or two in a day, in winter, the cold is bearable; though even there strong liquors will freeze out of the warm rooms, nay sometimes in them. But where the sun entirely forsakes the horizon, while people are drinking tea, the emptied cup, when deposited, will freeze to the table. Mr. Paul Egede in his journal of Jan. 7, 1738, records the following amazing effects of the cold at Disko: "The ice and hoar-frost reaches thro' the chimney to the stove's mouth, without being thawed by the fire in the day-time. Over the chimney is an arch of frost with little holes, through which the smoke discharges itself. The door and walls are as if they were plaistered over with frost, and, which is scarce credible, beds are often froze to the bed-sted. The linen is frozen in the drawers. The upper eider-down-bed and the pillows are quite stiff with frost an inch thick from the breath. The flesh-barrels must be hewn in pieces to get out the meat; when it is thawed in snow-water, and set over the fire, the outside is boiled sufficiently before the inside can be pierced with a knife."



In Hudson's-bay, where Ellis wintered 1746, in lat. 57, the bay was frozen over on the 8th of October. The ink froze by the fire, and the bottled beer, tho' wrapped up in tow, froze in the warm room. All strong drinks froze to ice, and burst the bottles or vessels. Brandy and even spirits of wine thickened like congealed oil. The damps settled on the walls of the warm room like snow, and the bed-cloaths froze fast. But he also observed that the sharp cold and cutting air lasted only four or five days at a time, and then changed alternately to thawing weather.

The most severe cold, felt in every where, after the new-year, and is so piercing in February and March, that the stones split in twain, and the sea reeks like an oven, especially in the bays. This is called the frost-smoke. But yet this is not so cold as the dry air. For if a person goes off from land into such a frost-smoke, he perceives the air directly more mild, and not so pinching cold, though his cloaths and hair stiffen with rime and ice. But the frost-smoke is more apt to raise blisters than the dry cold, and as soon as this smoke is wasted into the colder atmosphere, it freezes to little ice-particles, which are driven on, by the wind, and create such a cutting cold on the land, that one can scarce go out of the house without having hands and feet seized on by the frost. When one boils water, it first freezes over the fire, till at length the heat gains the mastery. The frost then proceeds and paves a path of ice over the fluid sea between the flurds, and in the confined coves and inlets. At such times the Greenlanders are almost starved with hunger, as the cold and ice lay an embargo on their excursions for food.

§ 20.

We may fix the limits of their summer from the beginning of May to the end of September; for during these five months the natives encamp in tents. Yet the ground is not mellowed by a thorough thaw till June, and then only on the surface; and till then it does not quite leave off snowing. In August it begins to snow again; but it seldom lasts on the ground for a winter carpet

carpet till October. It is said however that less rain and snow falls here than in Norway, and indeed I seldom saw the snow on the sea-side above a foot deep, except where the wind drove it in heaps, and that never to lie long. The snow is either soon dissolved by the sun, or dispersed by the wind; in the last case the wind scatters such a subtil snow-dust, that one scarce dare put one's head out of doors. But the winter I spent there, was extraordinary moderate and intermitted. In many years the snow lies from September to June, blows in drifts in some places several fathom high, and soon freezes so hard that people can walk over it in snow-shoes, and then it must continue raining for several days before it melts.

In the longest summer-days it is so hot, that we are obliged to throw off the warmer garments, especially in the bays and vallies, where the sun-beams concentre, and the fogs and winds from the sea are excluded. The sea-water, that remains behind in the basons of the rocks at the recess of the tide, coagulates by the power of the sun to a beautiful white salt. Nay it is sometimes so hot, in serene weather and clear sun-shine, upon the open sea, that the pitch melts on the ships sides. Yet we can never have a perfect enjoyment of the Greenland warmth, partly on account of the chilling air emitted from the islands of ice, which is so penetrating in the evening that we are glad to creep into our fur again, and can often bear them double; and partly on account of the fogs that prevail on the coast almost every day from April to August, and are frequently so thick that we cannot see a ship's length before us. Sometimes the fog is so low that it can scarce be distinguished from the water, but then the mountains and upper regions are seen so much the clearer. The most agreeable and settled weather is in Autumn, but then its duration must be transient, and it is interrupted with sharp night-frosts.

When the mist in the cold air congeals to hoar-frost, the subtil icy *spicula* may be discerned like fine needles or glittering atoms, especially when the sun-beams stream through an opaque shade. They overspread the



the water with a concretion that appears like a spider's web.

It has been many times remarked, that the weather in Greenland is just the reverse to that in Europe; so that when the temperate climates are incommoded with a very hard winter, it is here uncommonly mild, and *vice versa*. It does not always happen so; yet I find Mr. Egede observes in his journal, that in the well-known cold winter between 1739 and 1740 it was so mild in Disko-creek, that the wild geese fled from the temperate to this frigid zone to seek warmth in January. There was no ice in the bay till far in March, though in other winters it is commonly covered with ice from October to May. He also says, that though the firmament was often bright and clear, they could not see the sun till February, though he generally makes his welcome appearance again soon after the new-year. The author ascribes both these effects to the warm and yet imperceptible exhalations, that were forced hither by the rigorous cold in the milder climates.

In Mr. Pontoppidan's *Natural History of Norway*, we find, that in the cold winters of 1709 and 1740, the swans retreated the first time to Norway for the same reason. His words are: "At that time the frost was so vehement even in France, that the centinels froze to death at their stations, and the birds of the air fell down dead. The Baltic was all arched over to such a degree, that people travelled over it from Copenhagen to Dantzic, as if it had been a turn-pike road. Yet all the salt-water in this country was open, nay even the haven at Bergen. And on this occasion the wonderful providence of God directed several kinds of water-fowls unknown to us before, and among the rest the swan, this uncommon way, which a philosopher would certainly have advised them against, namely, to search for open waters in the north, when they could not find them in the south."

The latest accounts from Greenland inform us, that the winter of the year 1763, that was extraordinary cold almost throughout Europe, was so mild there, that it is often colder in summer.

In general there is a wholesome, pure, light air here, in which a person may remain brisk and healthy, if he has but warm garments, eats moderately, and has sufficient bodily exercise. Therefore we seldom hear of the diseases common in Europe, except the scurvy\*, or boils, and some disorders in the breast and eyes, which may proceed partly from the unwholesome Greenland diet, and partly from the cold and the dazzling of the snow; but even these are not very common. It is a confirmation of this, that the first German missionaries have held out healthy and vigorous, and without any extraordinary illness for thirty years, notwithstanding their very hard way of living, especially in the beginning, when they fared very badly, and with the greatest difficulty subsisted at all: at the same time that their brethren in other missions in warmer countries went off into eternity very fast. It is true the cold is rigorous and durable, but the people know how to defend themselves against it; and when they come on a visit to Germany, they are more incommoded with the summer-heats there, and with the cloudy, moist-cold winter-weather, than with the clear and permanent cold here.

The weather indeed is changeable, but there is seldom a long lasting rain, especially in Disko, where they say it is fine weather all the summer. There are few or no sudden showers of rain or hail. The winds are as variable here as in other countries, yet the most blow from the land and the mountains, but they are not so stormy nor so cold as one might imagine; there is often the most agreeable weather with such winds †.

But

\* Ellis in p. 199, and Omelin in P. II. p. 419, describe at large the origin and symptoms of the scurvy in cold countries. "The want of exercise (they say) and the immoderate use of brandy ferment it most." And in truth a person that never uses brandy, but in cases of the highest necessity, and at the same time must seek his food with hunting in the sharpest cold, will preserve his health better than one that has an affluence of every thing.

† Buffon divides the winds according to the zones; and supposes, that as in the torrid zone the east-wind rules almost entirely; so the north-wind must mostly prevail in the frigid zone, which makes those parts so cold.

But

But when it once begins to be stormy, which happens mostly in autumn, it rages so vehemently that the houses quiver and crack, the tents and lighter boats fly up into the air, and the sea-water scatters about in the land like snow-dust. Nay the Greenlanders say, that the storm rends off stones a couple of pounds weight, and mounts them in the air. If any one is obliged at such times to go out of the house to bring the boats into shelter, he must commonly lie and creep upon his belly, that the wind may not make him its sport. In summer, whirl-winds also spring up, that draw up the waters out of the sea, and turn a boat round several times. The most and fiercest storms rise in the south, and take a compass round to north, where they again subside, and terminate in clear weather. At such times the ice in the bays is torn from its bed, and hastens into the sea in heaps. When the moon is hooded in a circle, and rays of various colours stream in the air, it is looked upon as an omen of an approaching storm.

A thunder-cloud sometimes gathers, and emits flashes of lightning, but it is seldom accompanied with thunder; and when something like it is heard, one cannot decide whether the sound proceeds from a distant thunder clap, or from the crack of ice and stones rending and precipitating from the rocks. For 30 years they have been sensible of but one motion of the earth that had any resemblance to an earthquake. The Greenlanders know nothing of volcano's or burning-mountains, though there are such in Iceland; and as far as I know, no brimstone is found here.

## § 22.

In summer there is no night at all in this country; for above the 66th deg. the sun does not set in the longest days; and here at Good-hope, which is in the 64th deg. it does not go down till 10 minutes after 10 o'clock, and 50 minutes after one it rises again, so that it only stays three hours and 40 minutes beneath

But he is mistaken, for the winds vary here too, and the further north we go, the more south-winds blow, which produces thaw-weather in the hardest winter.

the

the horizon. In June and July it is so light here all night long, that a person may read or write the smallest characters in a room without a candle, and in June one may see the tops of the mountains painted with the rays of the sun all the night. This is of great benefit to the Greenlanders, who in their short summer can hunt and fish all the night through; and also to the sailors, who would otherwise run great hazard from the quantities of ice. Where the sun never sets in the midst of the summer, it however does not shine with such lustre at night as at noon, but loses its splendor and shines like a very bright moon, which a person may look at without being dazzled. On the other hand the winter-nights are so much the longer, and in Disko-creek the face of the sun is never seen above the horizon from Nov. 30 to Jan. 12. During that period the inhabitants enjoy but a moderate twilight, which arises from the repercussion of the sun-beams on the summits of the highest hills, and on the cold damps in the atmosphere. And yet there are never such quite dark nights here, as there are in other countries. For the moon and the stars yield such a bright repercussion in the clear cold air from the quantities of snow and ice, that people can do very well out of doors without a lanthorn, and can see plainly to read print of a middle size. And in the shortest days sometimes the moon never goes down, as on the other hand we see little of it in summer, and never see the stars from May to August. And even if the moon does not shine in the winter, the northern lights, with their sportive streams of variegated colours, often supply its place still better. I will not enter into the illustration of the origin of this wonderful phenomenon, but only observe so much, that neither I nor those that have lived many years in this country, have ever seen the true *aurora borealis* or northern lights make their appearance in the north or north-west (except a faint blue glance over the horizon, which might arise from the reflexion of the sun); but they have always sprung up in the east and south-east; from whence they have often, if not always, extended over the whole horizon as far as the north-west; and sometimes they may be seen in all the four quarters

quarters of the sky at once. Consequently they have a quite different situation to those that are observed in Norway, Lapland, Russia, and all the other countries of Europe. As now most of the ice-mountains, as well as the sulphureous Iceland, lie east and south-east of us here in Good-hope, and are increasing from time to time, as the northern-lights also are: this may not be an insignificant hint in the closer examination of the cause of the *aurora borealis*; especially if we bestow a little attention on the sentiments of the Danish ship-captain, John Heitman, concerning the effects of the rays of the sun, as also of the north-lights, and the sea-fire (moor-ild), as baron Holberg has done.

I have heard no particular observations concerning the consequences of the north-lights, except that when they seem still and motionless, mild weather follows, and when they look red, and the streams move vehemently, stormy weather out of the south ensues; which seems to be the reverse of the observations made in our temperate countries.

Of late years, people have seen balls of fire in the winter falling down the sky. I will make no mention of the rainbow, shooting stars, and other phenomena in the air; yet the parhelion or mock-sun, and luminous circles round the moon are oftener seen here than any where, which are formed by the frost-smoke, though the air seems to be quite clear. On my voyage back I saw a rainbow, which instead of its usual variegated gaiety, was only white with a pale grey stripe. It was boye\*, or squally weather with hail. Martens has taken notice of the same by Spitzberg. But nothing more surprized me; or entertained my fancy more; than when on a fine, warm, serene summer's days the Kookoernen, or the islands that lie four leagues west of Good-hope, presented a quite different form than what they have naturally. We not only saw them far greater, as through a magnifying perspective glass, and plainly descried all the stones, and the furrows filled with ice, as if we stood close by, but when that had lasted a while, they all looked as if they were but one contiguous land, and represented a wood or tall cut

\* A Boye is a sudden but short storm arising from a rainy cloud.



hedge. Then the scene shifts, and shows the appearance of all sorts of curious figures, as ships with sails, streamers and flags, antique elevated castles, with decayed turrets, stork's nests, and a hundred such things, which at length retire aloft or distant, and then vanish. At such times the air is quite serene and clear, but yet compressed with subtile vapours, as it is in very hot weather, and according to my opinion, when these vapours are ranged at a proper distance between the eye and the islands, the object appears much larger, as it would through a convex glass; and commonly a couple of hours afterwards a gentle west-wind and a visible mist follows, which puts an end to this *lufus naturæ* \*.

## § 23.

At the conclusion I will only subjoin some cursory observations of the weather from August 1761 to 1762, first premising, that the winter was extraordinary mild and variable, and but little snow fell.

In August, was warm sun-shine with intermixed mist and rain from the south. Towards the end, rime, and ice in fresh-water; yet warm sun-shine, afterwards snow or cold rain.

In September, in the beginning north-east wind and warm sun-shine, at the sametime ice a finger thick where the sun-beams were excluded. Afterwards south-wind with uncommon warm and settled weather. Then ensued a stormy south-west wind with much rain, and at last a hard storm from the south and then from the north. Now the earth and windows froze without thawing in the sun-shine, the ice in the fresh-water two or three inches thick.

In October, north-east wind and much snow, which lay several days. Then north-east storm and cold. At last snow a hand deep, which remained, with stormy weather from the south.

\* I have observed something like this at Bern and Neufchatel, of the Glaciers, lying towards the south. When these mountains appear nearer, plainer and larger than usual, the countryman looks for rain to follow, which commonly makes good his expectation the next day. And the Tartars at the mouth of the river Jenisei, in Siberia, look upon a magnified appearance of the islands as the presage of a storm. Gmelin's journey, P. III. p. 129.

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## Chap. 3. OF THE AIR AND SEASONS. 31

In November, in the beginning, uncommon north-east cold, so that strong drink froze out of the warm room, and water in it. The remote bays drove full of flakes of ice, which froze together with the sea-water. At the same time the sun shone so warm by day, that what snow had fallen before, was quite evaporated. Afterwards was south-east storm and snow-dust. Then thawing weather, rain, snow, and at last a south storm.

In December, all was covered with snow. After a little lightning, followed as severe a cold as was ever heard of; but it soon changed to mild pleasant weather with south-east winds, and thus the year ended.

In January, the north and north-east winds ushered in the cold in good earnest, and forced off many great pieces of ice from the upper end of the bay, and drove them out to sea. Then ensued mild snowy weather, interchanged with clear cold, which however only lasted five or six days.

In February, the beginning was the same. Then rain and slippery ice, also clear mild weather with a little snow. Then followed thawing and rainy weather with east and south winds, and at last cold and rain together.

In March, almost constantly fine warm spring-weather, better than it uses to be about this time in Germany, with south, east, and also north-east winds, but in the day time mostly calm. Therefore a cold April was predicted, and because of the south and east winds, a good deal of floating ice.

In April, at first very cold with north-east wind, then the cold bearable, and after that rainy weather with a south-wind. One could bear to be without fire; but towards the end, the cold grew again very piercing and settled, but broke with an east-wind and thawing weather.

In May, thawing weather with intermingled frost and much snow; afterwards hot days and cold nights, and at last rain.

In June, in the beginning, warm. The earth thawed pretty deep. The garden was sowed. Afterwards, cold snowy weather with stormy south-west winds. Then



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agreeable summer weather with a north-east wind, and at last much fog and rain out of the south-west.

In July, in the beginning, rainy weather, then several days agreeably warm, nay hot weather with south and east breezes, but mostly calm.

Here it is to be observed :

1. That in this part of the world there is a good deal of calm weather, which is the more settled the further north it is.

2. That the winds here are as variable as any where; and often a violent wind blows on the shore between the islands, when it is quite calm out at sea, and so *vice versa*. Frequently in summer, land-winds prevail in good weather, which change the next day with the sea-winds.

3. That often in the hardest winters strong south-winds blow and usher in a mild air and rain. This occurs more especially in Disko and further north. They say it is the same in Finland and Lapland, which is a great alleviation for man and beast, because so much snow dissolves as suffices them to drink. But the ice generates so much the more, because the rain and the thawed snow-water, like water that has been warmed, freezes the speedier and harder in the cold nights. In Disko it is often for two or three months constantly calm, and the air clear though filled with vapours; but then far more vehement south-storms follow, than in the south, which rend off the ice on the water and on the mountains. They say there is also a good deal of calm weather in Spitzberg, and in autumn the south winds reign. Therefore we might easily suppose, that it is almost quite calm further up, even as far as the pole, and that no wind but the south wind can blow there, which brings in mild thawing weather, but by this means again the ice grows the faster, if there be but land there.

## CHAP. IV.

## OF THE SORTS OF STONE AND EARTH.

## § 24.

NO one can give a punctual and circumstantial account of the contents the mountains embosom, because they have never yet been opened and searched. Therefore we can only draw our inferences from the external appearance of the hills, and from the dismembered fragments of the rocks. The hills are of divers kinds. The loftiest summits of rock that overtop the rest of the hills, are not so high, according to my judgment, as the mountains of Switzerland. And this is an old observation, that the mountains that lie nearer the line, are higher than those that lie towards the pole. But they are much more steep and pointed, and therefore less covered with snow and ice, especially towards the south side. They all seem to be a hard rocky stone of a light-grey colour, without strata or veins, only they have many deep chinks and crevices filled with snow. The middle-sized hills, that form a long broad back, are constantly loaded with ice and snow. Here and there large fragments of rock fall off from these broad hills, as well as from the former, and in their fall dash down many less pieces, and when they all lie at the foot of the hill, they look like a demolished city. We might discover the contents of the hills from these fragments, if it was not so excessively fatiguing to get on among these broken pieces, that, though it be ever so cold, one falls into a violent sweat, and is in danger of breaking one's neck or one's limbs among the fragments, and also of being crushed every minute by the fall of fresh rocks. The lesser hills or ridges of rocks are still more subject to breaking, and many of them grow so rotten and brittle with age, that they are pulverized by the air. These are mostly of a dark-grey or brown colour, and it might be supposed from their fractures, that they hide

all sorts of ores in their womb. The cliffs on the sea-side and the islands, are commonly more solid than the above-mentioned, and are either as smooth and hard as marble from the continual washing and furious dashing of the waves, or are hollowed out into long deep clefts.

Most of the rocks are fuller of clefts than ever I observed in any other mountainous country, yet they are seldom wider than half a yard, and run through the rock in a perpendicular, and seldom in a horizontal direction. They are filled with spat, quartzum, garnate, ising-glass stone, and other such heterogeneous stony substances. There are but few rocks that lie in layers or veins, as sandy stone uses to do, and they are seldom horizontal, but sloping.

§ 25.

Thus the most of the rocks consist of a light-grey, hard, rocky stone \*, part of the gravel, and part of the clay-kind; and some are sandy, of the same kind as the free-stone that is used for building, or the mill-stones in other countries. Some fine whet-stones are also found among them, which are of a red or yellow colour; they are sometimes called oil-stones. Little square bright garnets are found in a coarser black whet-stone with a kind of glimmering rays; this stone splits into long slates. The Greenlanders bring out of the south a fine red gritty stone with white round spots, which they use for a whet-stone. There are still the ruins of a church there, of that kind of stone, and the floor is laid with large flat pieces. It takes a polish like coarse marble. There are no flints here any more than in Norway; these must be brought from our own country. And I got to know of but one pale agate.

Of the lime-stone kind, we find on the sea side a good deal of coarse marble of all sorts of colours, but the greatest part white and black, with veins running through it. On the strand we find broken pieces of red marble with white, green, and other veins, which ac-

\* *Saxum concretum*, Linn. *Saxum micaceoconcreum*; Geisbergersteip, of which the highest hills in Switzerland covered with ice, consist.

quire such a polish by the frequent rolling and washing of the waves, that it is not much inferior to the best Italian marble. I know nothing of any of the proper slate or roofing stones there, though there are here and there large layers of a fine dark-grey stone, which by a blow or the dashing of the waves fall into square pieces. These may perhaps be spat, they are met with in most clefts of the rocks of all sorts of colours, and some of them are almost pellucid. Sometimes the Greenlanders have brought out of the south as a rarity, great pieces of a white half-transparent stone, that is as frangible as spat, and is at the same time so soft that it may be cut with a knife or bit with the teeth without hurting them; also white alabaster, that does not shine, nor take a polish, and when it is cut it falls into fine flour like hair-powder.

There are several sorts of stones found, that are fire-proof, as glimmer, cat-silver, and the white, black and grey ising-glass stone, yet not in such large panes as to make windows out of it, as they do in Russia.

I saw no proper Talk, nor serpentine-stone. But in many places, and especially at Balls-river, is found the Weichstein or soft stone out of which they make vessels, *ollaris* \*; which some call bastard-marble, on account of its marble-veins, but the common name is French chalk. Its beds run pretty broad and deep between the rocks. The outside coarse shell, commonly consists of grey glimmer and hard glassy amianth specks. The greatest part of this French chalk is of an ash-grey colour, though some is of a yellow marble cast. It is not transparent; yet the best sort is so, of a sea-green colour, and has often beautiful red, yellow, and other stripes, but the stripes are seldom translucent. They say there is also some quite white, and some sprinkled with black. It is not compounded of sand, but of the finest viscous clay, which falls off in working it like

\* *Lebetum*, Lavetch stone, *lapis comensis* Plin. *Lapis qui cavatur torturaturque in vasa coquendis cibis utilia, vel ad esculentorum usus, quod in Comensi Italiae lapide viridi accidere scimus. Sed in sibnis singulare, quod ex calcifactus oleo nigrescit durefcitque, natura mollissimus.* Plin. Nat. Hist. LXXIII. C. 22.

the finest white flour, and makes the fingers greasy. It is so soft, that it may be rubbed, cut, or bit with the teeth; yet it is very ponderous and compact, and as it does not lie in strata, nor scale or exfoliate, it is difficult to loosen a great piece without crumbling it. This stone is easier wrought in cutting and turning than wood. It feels soft and greasy like soap or tallow. When it is rubbed with oil, it assumes a beautiful marble smoothness, neither have I observed that it loses it or becomes porous by the air; so much is certain, it grows more firm and solid by the fire. The Greenlanders cut their kettles and lamps out of it, which they prize very much, and sell dear; and as the food that is dressed in them is more wholesom and better tasted than in our iron or copper vessels, therefore some of these kettles are sent to persons of the first quality in Denmark, where they are highly valued. The best and most durable crucibles may be made of it. And I make no doubt but that much better vessels might be wrought of this fine compact stone, and vended with more profit, than the lavetsh-vessels made near Chiavenna on the Comer-lake\*, which are so much liked all over Italy, though they do not equal the Greenland vessels by far.

The amiantus and asbestus or stone-flax, are found in plenty in many hills of this country. Even in the Weich-stein are found some coarse, soft, ash-grey veins, with greenish, crystalline, transparent *rudii* shooting across them. The proper asbestus or stone-flax looks like rotten wood, either of a white-grey, a green, or a red cast. It has in its grain long filaments or threads, and about every fingers length a sort of joint, and the broken end is hard and fine like a hone.

\* They are hewn out of the rock there in the form of a semicircular cylinder. One end is pitched over and by that means clung to a board on a lave moved by a water-mill. First it is wrought or turned with a straight iron tool, afterwards with such as are more and more bended, so that five or six vessels are wrought out of one piece. An iron-ring is fastened round the rim of each, by which they hang it over the fire. Plurs, which was anciently a village, is reported to have gained 60000 ducats annually by trading, in these vessels. Meat stews better and sooner in them than in others, and preserves its good and natural relish. See John Jacob Shreubner's *Natural History of Switzerland*. P. I. p. 379.

But

But if it is pounded or rubbed, it develops itself to fine white flaxen threads. When this stone is beaten, mollified and washed several times in warm water from its limy part that cemented the threads into a stone, then dried upon a sieve, and afterwards combed with thick combs which the clothiers use, like wool or flax; you may spin yarn out of it and weave it like linen. It has this quality, that it will not burn, but the fire cleanses it instead of lye or suds. The ancients shrouded their dead, and burnt or buried them, in such incombustible linen. They still make purses or such kind of things of it for a curiosity in Tartary and the Pyrenean mountains. Paper might be made of this linen. The purified filaments may also be used as we use cotton in a lamp. But we must not imagine that the Greenlanders have so much invention: They use it dipped in train, (for as long as the stone is oily, it burns without consuming) only instead of a match or chip, to light their lamps and keep them in order.

Neither is there any want of beautiful pebbles of divers colours, dark and transparent; a yellow figured one and a red jasper, with white pellucid veins, fell into my hands.

There are also quartzes and crystals in pretty large pieces. Some among them are yellow and black, or topazes. There are also some that, like the opal, reflect the colours blue and yellow according as they are turned.

I reckon the Greenland garnet under the species of quartz, because it is seated in the uppermost clefts of the rocks, and breaks in uneven pieces. But it is of a bright transparent blood-red colour, that inclines a little to the violet, and at the same time it is so hard, that the lapidaries rank it among the rubies. Only the pieces are so brittle, that it is seldom that one is larger than a small bean when it is burnished.

I procured some quite bright, six-angled crystals of the colour of steel. They were joined together, and lesser-ones grew out of them. Also a white one with fine red flames running through it. I also got from the Greenlanders thin, pellucid stones like China sherds or fragments, broad and flat, and two are always cemented



mented together with a reddish slime. These will strike fire.

## § 26.

We find some traces that several minerals and metals lie in the bowels of the mountains, but no one has yet been able to explore those inaccessible caverns. Once there was a skilful miner, and also a judicious physician, in this country. But whether they discovered any thing, or what, has been kept a secret. And even if metals should be discovered here, it could be of no profit, because of the scarcity of wood, nor would they pay the expence of the long conveyance.

I never saw any salt, nitre, alum or vitriol. Yet the Greenlanders say, that near the brink of the already-mentioned spring in the south, in which they cure themselves of an eruption, and purge their furs from any infectious filth, there is a certain green substance found.

There are but few sulphureous stones here. Some coals were found at Disko, but they are said to burn badly and stink. Marcasites are found here and there. They look like brass, and are so hard that when they are struck with steel they emit many sparks. They are commonly square and flat, and several cohere together. Some concentre their four sides to a point at the top like a crystal.

There is no want of iron stones and ore. In some places the rock turn out blue and green, and they imagine copper to be there. I found in a dark-grey, fine-grained rock an excrescence of a pale yellow shining colour like brimstone; the gravel thereabouts was reddish. A kind of lead-ore is sometimes found in the French chalk, which is part solid, and part scales into thin *laminae*. The Greenlanders bring sometimes great and small pieces of ore, that are very heavy and sparkling. Some have taken them for real metallic ores. But they have been assayed and found to be nothing but a coarse bell-metal; therefore I suppose them to be fragments of the bells that the old Norwegians used in their churches.

I never

I never saw any petrifications, except one piece of consolidated clay shaped like a flat button; but towards the last I was told by the Greenlanders that many petrified fishes had been found in some distant places. They showed me a broken piece of one that looked like a fish's tail; the inside consisted of a greenish stone, and it was covered with an iron-coloured hard rind. This rind had a crust which might be scraped off. It was traversed with little lines that ran square through one another, and had also knobs like lentils. Another quite naturally represented an egg as to its form and colour; it consisted of the above-mentioned substance, and was as hard and heavy as iron.

The pumice-stone is rare here, because there are no burning mountains that we know of; yet they find white, grey, but mostly black ones, which probably the sea has brought hither from Iceland.

## § 27.

Less can be said of the kinds of earth than of the stones, because there is very little earth at all, and that never deep. The country round Good-hope consists mostly of either clay, sand, or turf. The clay is a pale blue, very sandy, unfruitful, and of little duration. In other parts we find a light grey, loamy kind of clay, mixed with a mineral like cat-silver, which endures the fire. There is also found a very fine and light glimmer-sand, which is greasy to the feel; likewise a very fine white pearl-sand, uncommonly heavy, and filled with many black and red transparent garnets. Most of the sandy soil in this country is grey or brown, mixed with many stones, and if it is manured, things will grow on it. Turf is found in the fenny places, mixed with some little mould, sand and gravel, but it is not good for firing. The right turf is interspersed with many roots, withered moss and grass, and sometimes rotten wood and bones. It is found on low lands, some on a sandy bottom, and some on the solid rock. We find a sort of periwinkles in this turf, which are not met with any where else in this country, and one might suppose from thence that the sea once retired from it. But yet we might rather think with the same,  
 nay

may more probability, that this turf-ground was formed from the light earth and grafs washed off from the neighbouring hills by the rain. The best turf grows on the highest ridges of the little uninhabited islands and naked rocks, on which a multitude of birds sit to roost in the night, or to deposit their eggs. In their dung, together with some earth blown there, moss and grafs grows in time; this increasing with more dung, feathers, shells, bones, and other things, (which are discernible enough a little deep) forms at length a tough bed of turf 2 foot thick, which overspreads the ridges of the rocks, and in one place has entombed a stone-beacon, erected in former ages by the sailors. This they call Kupp-turf. It is very hard work to cut it, because of the many tough roots; but it repays the toil by a good flame and heat.

## C H A P. V.

### OF THE LAND AND SEA VEGETABLES.

#### § 28.

**T**HE reader may easily conclude from the situation and nature of the country, what he is to expect in regard to its fertility. The vallies for the most part present him with no other garniture than moss and four moor-grafs: the lower cliffs, that are covered here and there with a little sand and earth, and also the uninhabited islands, where the birds nest, and manure the earth with their dung, furnish us with a few herbs, heath, and shrubs. But they are very small on account of the aridity of the ground, and coldness of the air. However, near the Greenland houses and encampments the land, though in itself nothing but barren sand, yet by many years cultivation with the blood and fat of the seals, produces the finest herbs in uncommon quantity and size; though few are so large as in Europe, for they commonly come up and blossom a month later. There are many among them that I never remember to have seen. No doubt they would be very wholesome  
for

for the natives in their sicknesses, if they were acquainted with their virtues. Those herbs I could collect and name, which were but few, shall be mentioned in alphabetical order.

*Acetosa arvensis lanceolata*, Sheeps-sorrel, with pointed leaves, the length and breadth of a finger, formed like a spear, and growing on sandy plains.

*Acetosa montana rotundifolia*. This species of Sorrel grows here very plentifully, tho' 'tis not common in other places. It has round dark-green leaves like scurvy-grass. The stalk is three feet long, two thirds of which are occupied by the flowers and seed. This and the foregoing have red flowers. It grows on the craggy rocks, and the ruins of the Greenland houses. Though the Greenlanders eat very few herbs, yet they search after this, but only in such places as are free from dung.

*Acetosella*, Wood-sorrel.

*Adiantum aureum*, Golden Maiden-hair. It grows among moss.

*Alchimilla vulgaris*, Ladies-mantle. It grows in great quantities and large.

*Alfina*, Chick-weed, of several sorts.

*Angelica*. This grows plentifully and very high and strong, in moist narrow vallies which lie warm. The Norwegians call it Quanne, and because the Greenlanders call it almost the same, viz. Quannek, 'tis believed that they adopted this, and a few other words that sound alike, from the old Norwegians. They are fond of eating the stalk and root of this herb. It also tastes better here than in warmer countries, which is an observation common to all mountain-herbs.

*Anserina*, Wild tansey.

*Asperula*, Wood-roof.

*Bistorta minima*, Small snake-weed or bistort. This grows very plentifully here, but small. The Greenlanders love to eat the root, which has a very rough astringent taste.

*Caryophyllus montanus*, Mountain pink, hath an agreeable, but not strong smell.

*Cochlearia*, Scurvy-grass, the best medicine against the scurvy. This grows here in great quantities, wherever only a little seals fat or other manure falls, or upon

upon the cliffs, especially in the uninhabited islands, where the birds build their nests, and drop their dung. The ruins of the Greenland houses are particularly overspread with it. Its fertility is rank and rapid, so, that twelve stalks and upwards grow out of one root, though it can stand but one winter. There are several sorts; some have round leaves, others a little long and jagged in, which are generally brownish, and at the same time thicker, more juicy, and relishing, than the round. The seed sows itself in autumn, and is probably scattered about also by the birds, who frequent these places about seed time. It shoots up in the spring under the snow, and even the plants of the former year grow green though very small. It is gathered in autumn, and laid up the whole winter covered with snow, in order to make soup, which tastes excellently, at least in this barren land, and it is esteemed the best physic against all sorts of disorders. It is also eaten like sallad, and most agreeable when fresh gathered, for it does not taste so rough and unpleasant as in our country, but like an agreeable bitter-sweet. However if much of it is eat in the evening, it will interrupt sleep; a sign that, as it abounds with very stimulating and heating parts, the chilled obstructed blood is warmed and by it put into circulation. Whenever, for want of sufficient exercise in the winter, I was attacked with any symptoms of the scurvy, as listlessness, a pressure on the limbs, heat, giddiness, or an oppression on the breast, which are presently followed with burning boils; a handful of scurvy-grass, and a glass of cold water to it, was my best and speediest remedy. Therefore this herb seems to be kindly suited for the inhabitants of the north, where it grows in the greatest quantity and vigour, and might prove a catholicon for all the diseases of the Greenlanders, if they had not such an invincible aversion for all herbs to the production of which any human ordure has concurred.

*Consolida media*, Bugle or middle comfrey.

*Equisetum*, an herb used for polishing, called Horsetail.

*Erysimum*, Hedge-mustard.

*Filix petraea minor*, Little fern or brake.

*Filix*



*Filix ramosa et cornuta*, Great fern. Those that do not husband their tobacco well, substitute this, rather than fail, for smoking.

*Gentianella*, Dwarf-gentian or fellwort.

*Jacobaea maritima*, sea-ragwort.

*Levisticum*, Lovage, it has a very agreeable taste, as well as its root, almost like cellery.

*Lythmachia spicata, flore albo*, White-spiked willow herb.

*Morus diabolis, foliis hirsutis*, Devil's bit.

*Nasturtium pratense*, Ladies-smock or cuckow flower. I saw only a little of it in one place.

*Ophrys*, Twayblade.

*Pedicularis*, Loufewort.

*Pentaphragyllum*, Cinquefoil or five-finger-grass.

*Polypodium*, Polypody.

*Pyrola spicata florida*, Winter-green.

*Ranunculus aquaticus, flore luteo, et albo*, Water crow-foot, yellow and white; it delights in dung pits, but is very small.

*Rosmarinus sylvestris*, Wild Rosemary, or turpentine plant, of which it has a strong smell; it grows in great plenty in dry mossy places, and is of two kinds, one with long pointed leaves and a yellow down beneath, the other with short leaves and white beneath.

*Sanicula diapiensia*, Mountain sanicle.

*Saxifraga alba*, White saxifrage.

*Serpyllum*, Mother of thyme, mostly of a reddish cast, it has a strong smell, and grows on the rocks in sunny places. It may be used instead of tea.

*Taraxacum, dens leonis*, Dandelion, it grows plentifully in moist places. The Greenlanders like to eat the root, but prefer it raw.

*Telephium*, Orpine or livelong. The root of this herb, which the Greenlanders call Sortlak, in other countries has usually the appearance of little oblong nuts, but here it is long, branched out, reddish inside, has a strong smell of roses or clove-gilliflowers, especially in the spring and fall, and it retains this smell after 'tis quite dry. The Greenlanders love to eat both the root and the whole herb. It grows plentifully on the rocks, and also in the Kupp-turf. When I looked



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looked at this root again after it had lain above a year in paper, and mostly in a warm room, I found that it had struck out several sprouts, therefore I gave it to a physician to plant, who called it *radix rhodia*. It grew green for a little while, but afterwards rotted, being set in too moist a place.

*Tormentilla*, Tormentil.

*Trifolium fibrinum*, Marsh trefoil or buck bean.

*Veronica flore cæruleo*, Bastard fluellin or speedwell with blue flowers.

*Viola alba et cærulea*, White and blue wild violets, without smell.

### § 29.

Grass grows here not only on fenny, sandy and turf-ground, where it is generally very small and bad, but also in the clefts of the rocks where any earth has lodged, and above all near the Greenland houses, where it grows very thick and long. I suppose most sorts might be found here, but I will only mention two. One is like the reed-grass (*gramen arundinaceum majus*) but very thin; it likes to grow between the rocks, and the Greenlanders twist it into very neat baskets. The second sort I never saw any where else. It comes nearest to the barley-grass (*gramen hordeaceum*). It grows near the dwellings of the Greenlanders in a sandy or gravelly bottom, and between the stones. It has long broad leaves, and a thick straw a yard long, like wheat, which it also mostly resembles in its ear, only that it is often six inches long. It is said the grain looks like oats, but seldom ripens because the summer is so short.

The Greenlanders lay this grass instead of straw in their shoes and boots, in order to walk soft and dry\*.

The Europeans have several times attempted to sow barley and oats. They grow as fine and high as in our countries, but seldom advance so far as to ear, and never to maturity, even in the warmest places, because the frosty nights begin so soon.

\* It is probable this is the very grass which they call wild-rie in Iceland. They thatch their houses with it, and account its meal better than that in Denmark. See *Niels Horrebow's Natural History of Iceland*, Chap. XXIV.

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For this reason, they cannot raise many productions of the garden, because the season will not admit them to sow till the middle of June. Even then the ground is frozen beneath, and in September the surface freezes hard again. Every thing must then be taken up out of the earth, and laid by to keep, except leeks, which will endure the winter. Sallad and Cole will not bear transplanting, and remain very small. Radishes grow as well here as in other countries. The black Radishes are small, and the Turnips seldom larger than a pidgeon's egg, but they may be eaten with the greens, and have an excellent taste. This is all that art can rear in the garden, and even these must be so situated as to be shelter'd from the North-wind and the spray of the Sea-water.

§ 30.

The moss that grows here is moss, in such quantities and of so many sorts, that as I was once sitting upon a rock, I counted near 20 sorts round me without rising. One sort is like a thick soft furr. The Greenlanders make this serve to stop the chinks of their houses, and use it as we do waste paper.

Another sort, whose fibres are often a span long, and adhere to each other like some fungous excrescences, serves them for tinder, and wicks for the lamps. A third sort looks like tender fir-sprouts, or the lycopodium, only it produces neither flowers nor powder. Among the leaved kinds of moss there is one quite white, which supplies the reindeers with food in winter, and may even in necessity preserve the life of a hungry man. An Icelander assured me that there is another sort of a dark-brown colour, with broad leaves like young cole, which is used instead of bread in Iceland, or boiled with milk instead of oatmeal. It also grows here. They call it there *fialla gras* or mountain-grass. They have both a rough taste at first, but when well chewed and swallowed, leave a sweetish taste like rye. The first nearly resembles *muscus terrestris coralloides*, and the latter *muscus pulmonarius*.

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As to Fungi or mushrooms, there grows here the yellow mushroom, several also red, and some in the form of cloves, but they are all very small.

### § 31.

Concerning the Shrubs and underwood, there is one sort which creeps very low upon the ground like wild-thyme, and bears many blossoms, but has neither smell nor berries. Another sort has little round smooth leaves, always in pairs, and supporting a little downy flower between them. They say this serves for the food of the rein-deer. Those sorts that bear berries, called in Greenland berry-grass, which they gather for kindling fires, are, 1. Those that the Norwegians call Crow-berries, a low, tough plant, with little thick leaves like spruce, and white blossoms which produce black berries, with a red sweet juice. These grow here in great abundance. There is another plant quite like this, that bears a violet bell-flower, as large as a coffee-berry, but it bears no fruit.

2. Bill-berries or Whortle-berries.

3. Red Cranberries.

4. *Moltebar, chamæmorus Norwegica*, This grows here too, but never ripens. The leaf and fruit comes nearest the mulberry, only the fruit is yellow. Its stem is the length of a finger, and the flower white with 4 leaves. They grow only in the Northern countries, and are there packed up in little vessels and exported. They are a very refreshing delicacy, and a good medicine against the scurvy.

The Greenlanders gather all these berries and eat them with pleasure, especially the crow-berries, which keep all winter under the snow. On the other hand, they don't regard the Juniper-berries at all. These grow much larger and have more strength than in Europe, though the bush does but creep upon the ground. Three sorts of Willows grow here, one with pale green leaves, a 2d with bright green pointed leaves, and a 3d with broad downy leaves. The repository of the seed of the last sort is filled with a good deal of down. But the cold obliges them to creep upon the ground like the broom-bushes. The Birches can mount no higher

higher neither, they are something different from ours, and have little dented leaves. But in the bays, where there is a much more genial and durable warmth, these bushes and the Alders, which grow by the side of the water-brooks, are as high as a man, and 3 or 4 inches thick; yet they are so crooked, that but few of them can be loaded in a boat, neither can this wood (plentiful as it is) serve for fireing; but for their fires they must cut turf, gather floating wood, or import coals or fire-wood from other countries.

According to the report of the Greenlanders these shrubs grow in the Southern parts of this land twice the height of a man, and as thick as a man's leg. The wild Service-tree also grows there in abundance, and brings its fruit to maturity. They must have Asps there too, because the sea sometimes throws in some of its branches here. They likewise talk of a kind of wild Pea, and since they have seen the use we make of them, they boil and eat them. They also mention a fruit growing there, which, according to their description comes near to our large yellow plums, and which they even compare to oranges. But the further we go north, the more naked and steril is the land, until at last nothing is to be found but bare rocks.

§ 32.

We shall conclude the account of the Vegetables with those that grow in the Sea. The eyes of men have probably discovered the least part of them, yet they are as numerous and various, and why may they not be as useful, as the products of the land, had we but a sufficient knowledge of them? It has been long observed, that the Ocean is as diversified in its form beneath, as the land above, that there are level plains and rampains, such as the broad sand-banks, and also hills and vales. The islands and the rocks are only the uppermost summit of the mountains of the ocean, and the higher and steeper the shore is, the deeper is the sea beneath it. The plumb-line also evidences sufficiently, that there are different sorts of soil in the bottom of the sea, for it sometimes brings up slime and mud, and at other times all kinds of sand. Therefore we

may suppose that the bottom of the sea is grown over with plants and herbs, a part of which is now and then broken off by the storms and cast upon the strand; nay 'tis possible that large trees may be growing there; for sometimes the fishers lines entangle in them, and bring up broken branches, which have hitherto only served to decorate the cabinet of the virtuoso on account of their rarity, but their true intent and use in the store-house of nature has not been determined. However they certainly spread a table for many, (and could we penetrate enough into that œconomy, we might perhaps say, for most) of the inhabitants and hungry monsters of the ocean, that seldom or never present themselves to our view. In favour of this, I have observed, that the smallest and tenderest sea-plants, that don't grow far from the strand, harbour and feed a multitude of worms or animalcules scarce visible to the eye; and that sometimes the larger and stronger sea-leaves that are cast out from the deeper recesses of the ocean, bring with them the marks of the tooth by holes eat through in various ways.

The Tang or Sea-grass is commonly of a dark green or brown colour. There is little here that resembles the grass which grows in the depth of the ocean, but is mostly like herbs. The tender roots serve rather to anchor the plant than to nourish it, because, as a native of the waters, it can imbibe nutriment every where. These roots embrace the rocks, and loose stones, and even the muscles so fast, that 'tis disengaged with difficulty, so that nothing but the most vehement storms and the most violent agitation of the billows that even roll along large stones, can break its hold and cast it upon land. The smallest sorts plant themselves nearest the land, and are from a finger to a foot long. I believe I once counted 20 sorts of these. The deeper the sea descends, the taller and broader are the plants, and the more diversified from those that take their station near the land. The seed-pedicles may be plainly seen in the lesser sorts, formed like pease and bean pods, and filled with little black corns. But I never once could find that these little grains arrived to any solidity or maturity, to furnish seed for the propagation



gation of the plant; therefore I should rather imagine that the tough slime that enwraps them, may be supposed to be the *semen*. Some of them look like oak-leaves, others like pease-straw, locks of hair, peacocks feathers and other things. But further from the strand the long sea-grass lies, and is like the weeds swimming on ponds. This twists itself together like a rope by the rolling of the waves, often as thick as one's arm, and several fathom long. Some look like a great calve's chaldron. The largest has a hollow stem 2 or 3 fathom long, 'tis slender beneath at the root, but an inch or two thick above; its leaf is 2 or 3 fathom long, and above a yard broad. Another of the long broad sorts has a flat compacted stem, that divides the leaf in the middle. If we dry these 2 sorts in the shade, especially their stems, on the first there congeals a fine salt in long subtil crystal particles, and on the other a kind of sugar. This, very like, was the *alga saccharifera*, which *Bartholin* says the Icelanders eat with butter. The sheep like to eat it in winter, and the Greenlanders, nay even the Europeans must put up with it, when they can get nothing else. But the Greenlanders frequently eat a bright red and green leaf, very tender, as a refreshment, as we do fallad, which is serviceable to them against the scurvy.

I saw none here either of the soft and porous sea-productions or trees, or those of the stony kind, such as are found near Norway, and are described in *Pontoppidan's* natural history of that country; \* and I saw but one little branch of the Coral tree; though a pretty large tree of it was once sent to Copenhagen; and 'tis probable there is no scarcity of the other sorts here too.

\* Chap. VI. § 3.



## B O O K II.

*Of the Beasts, Birds and Fishes.*

## C H A P. I.

## OF THE LAND ANIMALS.

§ 1.  
**U**NFRUITFUL as this Land is, yet it affords nourishment to some, though but very few kinds of beasts, which furnish the natives with food and raiment. They are beasts that can only subsist in the cold northern countries, and will find a maintenance even in Spitzberg, and such places where no man lives.

Of the wild-game kind here are Hares and Reindeer; hares are in pretty good plenty, the reindeer have been plenty too, but are now grown very scarce.

The hares are white both winter and summer, at least I saw no grey ones, so that they may perhaps be somewhat different from those in Norway, which are grey in summer and white in winter. They are pretty large, and lined with a little fat between the skin and flesh; they live upon grass and white moss, but are not at all regarded by the Greenlanders.

The reindeer are the northern deer, that are not only met with in Greenland, but also in Spitzberg, Siberia, Norway, Lapland and the northern parts of America. But they cannot subsist in warmer countries, where they have not the pure mountain air to breath in, nor can crop the tender grass and moss. It is well known that the Laplanders have whole herds of several hundred head of reindeer, which like the cows, serve them for flesh, milk and cheese, draw their sledges loaded with their baggage, nay and must serve as post-horses too. These here in Greenland are wild, can run  
 1 swift,

swift, and having a quick scent, they rarely let the hunter steal upon them, if the wind blows from him to them. They once caught a young one and bred it up; it grew as tame as a cow, but because it did all kind of mischief to the Greenlanders, they were obliged to kill it. The largest are of the size of a two years heifer. Their colour is commonly brown or grey, with white bellies; their skin is very thick of hair, which is above an inch long. Their antlers or branching horns differ from those of the common buck only in their being smooth, grey, and of a hand's breadth at the top. They cast them every year towards spring. As long as the new growing horn is soft, it is clad with a woolly skin, which the beast afterwards rubs off. In spring they get new hair, which is very short; at this season the beast is also very lean, and the skin very thin, and of little value; on the other hand, in autumn the skin is very thick and full of hair. They are lined then with two or three fingers thick of fat between the skin and the flesh, and are full of blood. Thus, as *Anderson* in his *History of Greenland* observes of all the beasts of the north, they can better endure the warmth of summer and the amazing cold of winter. Their flesh is tender and well tasted. They are very cleanly and contented creatures: In summer they regale themselves on the little tender grass in the vallies, and in winter they dig after the white moss under the snow between the rocks. Formerly there were the most reindeer at Ball's-river, and the Greenlanders caught them by a kind of clapper-hunt; that is, the women and children surrounded a certain space of land, and where people were wanting, they set up logs of wood covered with turf on the top to look like men, and thus marching forward frightened them, till they drove them into a narrow defile or pass, where the hunters killed them with their darts; or the women drove them down to the side of some bay, and then hunted them into the water, where the men killed them with harpoons or darts. But since they have got powder and shot, they have thinned them very much. Many Greenlanders still neglect their best fish and sea

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capture for this hunt, and spend their prime summer months to get a couple of skins to make a figure in.

The further we go north, the fewer reindeer we meet with. Yet there are some found on Disko-island. Their being found on this island gave occasion to the following fabulous story, that a gigantic Greenlander dis severed this piece of land from Ball's-river, and towed it thither with his kaiak. He intended to have united it with the main land, but because the curiosity of a lying-in woman tempted her to peep out of her tent, he could not quite compleat his forcery. They still show the hole in the rock thro' which he drew the rope, as a token of the truth of it. \*

The foxes are less, and of somewhat different shape than those in the south countries. They approach the nearest to the rock-foxes or peszi, as they are called in Siberia. Their head and feet resemble a dog's, and they bark almost like a dog. Most of them are blue or grey, but some white; they are very thick of hair in winter. They don't change their colour, only when the blue sort change hair, they become somewhat fallow, and are then good for nothing. They live upon birds and their eggs, and when they can't get them, upon crow-berries, muscles, crabs, and what the sea casts out. I could gather no signs of their singular cunning, only that they plash with their feet in the water, to excite the curiosity of some kind of fishes to come and see what is going forward, and then they snap them up; and the Greenland women have learnt this piece of art from them. They have their holes among the crevices of the rocks. One way the Greenlanders catch them is by a trap, which is built of stone like a little house, in which a piece of flesh is tied to a stick, which when the fox lays hold of, it pulls a string, by means of which a broad stone falls before the mouth of the trap. Another way is by springles of whale-bone, which they lay over a pit in the snow filled with capelins; mean while a Greenlander sits near in a tent of snow, and when the fox comes, draws the springle close. Another method is by a deep pit dug under the snow, then covered slightly

\* See Mr. Paul Egede's *Continuation of the Relation*, &c. p. 93.

and made even, and strewed with capelins. The blue fox-skins are eagerly bought up by the factors. If the Greenlanders are in want, they will eat foxes rather than hares.

These creatures are not hurtful but beneficial to them. The white bears, and they only, are fierce and mischievous. They are often seen in the south and north part of Greenland, also in Hudson's-bay, in Siberia, and in Spitzberg most of all. They have a long narrow head like a dog, and are said to bark like a dog. Their hair is long, and as soft as wool. They are much larger than the black ones, and often 3 or 4 yards long. Their flesh is white and fat, and is said to taste like mutton; the Greenlanders like to eat it. They have a great deal of fat, out of which good train is melted, and the fat of the paws is used in medicine. They go upon the flakes of ice after the seals and dead whales; they also attack the morse or sea-lion, but this creature defends itself nobly with its long teeth, and sometimes masters them. They swim from one flake of ice to another; when they are attacked they defend themselves, and briskly encountering a boat full of men, many a man loses his life. But if they are pursued, they dive and swim on under the water, according to the relation in the description of Spitzberg. When they are upon land they live upon birds and their eggs, and if they are impelled by hunger they will devour men, and the dead bodies out of the graves. In winter they immure themselves in the holes between the rocks, or bury themselves in the snow, till the sun invites them abroad again; then they are allured by the scent of the seals flesh to hunt out the Greenland houses, which they break into and plunder. The Greenlanders in their turn set up the hue and cry after the robbers, surround them with their dogs, and kill them with their lances and harpoons, but many a time lose their own lives in the fray. There is very seldom any seen in the country round Good-hope, but they have killed some Greenlanders this winter near the colony in the South-bay.

The

The Greenlanders also give out that they have seen black bears, which either fear or fancy hath magnified to the size of 6 fathom long. But there are more that talk of a kind of Tiger, which they call *amarok*. They say they are white, spotted with black, and as large as a calf, but no European has ever yet seen any of them. This may perhaps be the sort of spotted bears that go upon the ice from Greenland to Iceland. *N. Horrebou, loc. cit. § 24.*

The Greenlanders have no tame beasts but dogs of a middle size, which look more like wolves than dogs. Most of them are white, yet there are some with thick black hair. They don't bark, but growl and howl so much the more. They are so stupid that they can't be used in hunting, only to drive the bears into a corner or decoy. They use them instead of horses, harnessing from 4 to 10 dogs for a sledge, and in this pompous figure visit one another or draw home their seals over the ice, tho' the latter can be done only in Disko, where the bay freezes over. Therefore they are valued as much by the Greenlanders as horses are by us. \* Some of the Greenlanders will eat the dogs, nay all of them when pinched with hunger; they use their skins as coverings for their beds, and also to border and seam their cloaths with.

In the year 1759 one of our missionaries brought 3 Sheep with him from Denmark to Newherrnhuth. These have so increased by bringing some 2, some 3 lambs a year, that they have been able to kill some every year since, to send some to Lichtenfels for a beginning there, and after all to winter 10 at present. We may judge how vastly sweet and nutritive the grass is here from the following tokens, that tho' three lambs come from one ewe, they are larger even in autumn, than a sheep of a year old is in Germany, and that they often get more than 20 pound of suet and 70 of flesh from one ram. The meat has but little lean on it, but the fat is so mild and tender that one may

\* *Ellis* mentions all the same things of the dogs of the Indians in Hudson's bay, p. 163.



eat it without prejudice. This little breed of small cattle stands our brethren in very good stead, especially on account of the great decrease of rein-deer; and the small stock of butter. They could probably pasture 200 sheep on the little plain round New-Herrnhut during the summer, but then the summer lasts only four months, and for the long winter after, they must search out the small quantities of grass among the old abandoned dwelling-places of the Greenlanders, and bring it by water with a great deal of trouble; on this account they will hardly be able to winter more than ten sheep.

Formerly they kept cows too at Good-hope, but the cost and trouble was so great, that they gave it up again long ago. They might keep goats and pigs here with less trouble; but they decline it because those beasts are unruly, and the tents of the Greenlanders, which are of skins, and their provisions, which often lie in the open air, would have no compliment paid them by those creatures.

## § 2.

There is neither a great number nor variety of land birds, because there is but little food for them; yet there are a good many *reben*, as they are called in Norway, that is the northern partridges, which only frequent cold countries and the Alps. In Switzerland they call them snow-hens. They are grey in summer and white in winter. Some people imagine that they keep their feathers, and only change their colour; but we here have taken strict notice that they cast their feathers every spring and autumn, and get new ones; only the bill and the top of the tail-feathers remain grey. In the summer they resort to the hills, where they find the most crow-berries, which they feed upon together with the leaves. They do not retire far from the snow, because they like the cool; but when the snow falls too abundantly for them in winter, they are obliged to betake themselves nearer to the sea, where the winds sweep so much snow from the rocks, that they may gather their food. Man reaps the benefit of this



this nearer approach to his hand, and they prove a wholesom and relishing repast to him.

There are so many pretty things reported of this bird to the praise of the manifold wisdom and providence of God over the poor irrational creatures, that one could read them with pleasure; but they are not all to be depended upon, and some of them contradict themselves. Thus they pretend to have observed, that in order to have a little sustenance for the long winter, it gathers in a harvest of berries near its nest, which is said to be built in the highest rocks. Also, that towards winter it stuffs its craw quite full, then beds itself in the snow for warmth, and is nourished all the winter by the stock in its stomach. If this is not related of some other bird (which by the description, it does not seem to be) then it belies the Greenland partridge; for we see them all the winter-long flying in great numbers about the rocks, where they daily seek and find their food. A kind providence is more manifest in other respects. It is a silly bird; if a little hedge or barricade of twigs or stones is set to fasten a snare or noose to, it does not step over, but out of stupidity runs into the snare. I myself have observed, that when it spies a man, instead of hiding itself between the stones, it betrays itself by its noise and by stretching out its neck. It stands unconcerned when the fowler takes aim at its life, and when it is frightened on the wing by stones, it perches again presently and stands gaping at its foe. Only indeed in winter they lie flat upon the snow to conceal themselves, as if they had more sense in the cold season than the warm. Now as this bird is very eagerly hunted after by the birds of prey, it appears to me that the divine Providence had an eye to its preservation in the change of its colour, so that in the summer it is drest in grey like the rocks, and in winter like the snow, that the murderous bird of prey may not distinguish it from the floor on which it sits. Again the claws of its feet are provided with thick balls covered over with small feathers like wool (contrary to the make of other land-birds, which procures it the name *lagopus*, that is, hare's-foot) very likely that it may the better endure the cold; and its toes are not separated

separated all the way up, that if it should unwarily venture over too wide a water, and weariness make it drop in, it may be able to save itself by swimming, and perhaps that it may sit on the waters in safety from the robbers of the air. I myself saw a young one, that the Greenlanders would have taken, fall into the water in its flight, and swim like a water-hen. I have also seen that this very gentle bird, yet when it is caught, cannot be tamed as a captive, but refuses all food, and dies for grief in an hour or two.

As to smaller birds, here are snipes, that live mostly on the little shell-fish on the strand; they are good to eat, but very small. Besides these, some kind of little songsters favour us with a visit in summer, when the seeds of the herbs, and especially the scurvy-grass, are ripe. One of these resemble a sparrow, only it is somewhat larger, more beautiful, and sings agreeably. Another is like the linnet; it is very small, part of its head is as red as blood, and it sings vastly agreeable. The Norwegians call it *irisk*. They may be both made tame and fed with groats, but they seldom live out the winter because of the heat of the rooms. They are sometimes thrown by a storm on board a ship when it is 80 or 100 leagues from land. A third sort is like the wagtail, and is called *Steenquette* in Norway; it lives upon worms. And then I have observed by the water-falls among the uninhabited rocks a little singing bird with a grey back and a white belly, which must be either the *fosse-fald* \* (water-fall) or the snow-bird † described by Pontoppidan. The Greenlanders say, that these birds abide during winter in the clefts of the rocks.

As to foreign birds, the Europeans have brought hither common poultry and pigeons, but they are too expensive to maintain. It would be easier to maintain tame ducks, but as they venture too far out to sea, they are never safe from being driven quite away by the waves in a storm.

\* Vol. II. p. 138.

† p. 182.

Of birds of prey we find here the great dark-brown eagle, which is eight feet long, if measured when its wings are extended. They not only prey upon land-birds but also sea-birds. They watch from the land where they dive, and thither they hasten, wait at the spot till they rise, and then seize them. They will also draw a young seal out of the water with their talons. There are also grey and spotted falcons, likewise owls, which are white. These sets of robbers are not numerous, and resort mostly among the mountains. On the other hand the ravens, which are considerably larger than ours, have their resort in great numbers about the houses, help the Greenlanders off with what they have, and often pull their leather-boats to pieces out of hunger; but they are obliged to live mostly upon sea-insects, as muscles, star-fishes, &c. These they drop from a great height upon a rock to break them, but when they are very hungry they swallow shell and all. They eat also crow-berries. They are hard to be shot, but the Greenlanders catch them in snares, and if there is a scarcity of whale-bone they use their feathers for fishing lines. When they fly about in a restless manner making a noise in the air, it is the presage of a strong south-wind and storm.

As to insects and vermin, there are here some small gnats, and great ones in such quantities, that in hazy summer-weather we do not know where to screen ourselves. Their sting makes the part swell; but they last only about six weeks. Round the Greenland houses, where half rotten bones are never wanting, the blowing-fly swarms. We see but few of the little stinging flies, and seldomer a little kind of humble-bees that gather their food from the flowers. I saw a couple of yellow butterflies, but no catterpillars.

There are all sorts of earth-worms and maggots, but no venomous vermine, except small spiders, no serpents, toads, frogs, rats, mice, or such things. These creatures can as little endure this cold country, as the northern part of Norway.

They know nothing here of fleas, and such other vermin as we find in houses elsewhere; and while I was in the ship, I took notice that a dog that was full of  
 them

them, was quite delivered as soon as we arrived between Shetland and Iceland. On the other hand the Greenlanders are so much the more infested with lice.

§ 3.

Destitute as the land is of living creatures, the riches of the sea make it up, as well in variety as multitude.

First, with relation to the winged tribe, the sea-fowls have all alike webbed feet like a goose; their legs are commonly situated pretty far behind and bent backwards, which makes them unskilful walkers, but so much the better practitioners in swimming and diving. All of them, and especially those that must dive deep, are furnished above with a plumage thick and close, and underneath are copiously supplied with a vestment of soft down, which, with the fat between their skin and flesh, and their fulness of blood, serves for warmth, and for the greater conveniency of swimming. It is also observed of some, that when the wind is high, they always swim or fly against it, that their feathers may not be disconcerted. These birds must be shot from behind, because the shot cannot easily penetrate the feathered coat of mail guarding their breast and sides. Some have only three claws to their feet, others have also a fourth behind, which is very short, but yet supplied with a nail as well as the rest. Some have short wings, but are so much the better qualified for diving, and therefore remain mostly on the water. But these are diversified again by their bills, for instance, some have them broad and dented in as the duck, others round and pointed, as the willock. Again others are furnished with long wings, as sea-mews or gulls, but then they cannot dive, but must watch on the wing for their prey; therefore they are provided with a long crooked bill. Now as the difference of the outward form of the wing and bill, by means of which they get their livelihood, is more plain and palpable to the senses, than the difference in the number of the wing and tail-feathers, &c. therefore I will divide them into the three classes of duck, willock, and mew or gull, though

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though some might with greater propriety, on other accounts, be ranked to some other class.

### § 4.

Among the fowl of the duck genus that have short wings and a broad dented bill, belong :

1. The wild grey geese, which are better known in the warmer countries than here. They come into this region the beginning of summer probably out of the neighbouring America, to breed their young, and towards winter they take their flight back again.

2. The wild ducks, which frequent sometimes the fresh-water and sometimes the salt. We have observed two sorts of them, one with a broad bill called in Greenlandish *kertlutok*, which is like the tame duck almost in every thing; and another whose Greenland name is *peksook*, which has a long sharp bill, and a tuft upon its head. They hatch their young by the fresh-water ponds. They say there is also a third sort, called in Norway *stock-duck*, (barnacle, or Soland Goose) it is of an ash-grey colour with a black breast. Some have imagined that these do not lay any eggs, nor propagate their species in the natural way that other creatures do, but that they are generated from the sea-slime or froth which settles on old wood driving in the sea. They fancy this slime breeds first, a shell-fish (called *concha anatifera*) the shell-fish breeds a worm, and the worm in time gets wings, and then creeps out of the egg as a chick does, launches into the sea, and at length grows to a compleat duck. This gave rise to the saying, that this fowl grows upon trees. Many of the ancients were of this opinion, and therefore one of their celebrated universities declared, that it might be eaten in lent, without any offence to the conscience, because it was of the fish-kind. But the absurdity of this notion has long been detected, and it has been proved that this bird lays eggs, and a great many too, and hatches them like the other fowls, and that the *concha anatifera*, that fastens itself to the rotten-wood, is a peculiar species of muscle or polypus. See *Pontoppidan's Natural Hist. of Norway*, Part II. Chap. II. § 12. and Chap. III. § 4.

3. The



3. The sea pheasant, which the Greenlanders call *aglek*, is a less bird than a duck, grey above and white beneath.

4. *Tornauviarsuk*; it is very much like the bald-coot, only a broader bill. It is a beautiful black bird, the size of a little duck; has white spots upon the body, and red streaks upon the head. It is probable it was not known in Norway, because Mr. Egede could give it no name in his Greenland Dictionary.

5. The *eider*-fowl or black duck, *anas plumis mollissimis*; it is one of the prettiest and most profitable birds of the duck-class; its usefulness consists partly in its flesh, which here mostly supplies the place of other fresh meat, (yet it is to be observed, that all sea-fowls taste fishy, trainy, and unpleasant, though some more and some less;) it is very profitable too, on account of its skin, of which both the Greenlanders and Europeans make their finest warmest under-garments; also for the sake of its eggs, which in June and July are gathered in great numbers and eaten. But this fowl is most celebrated for its valuable eider-down, which is plucked off from it in great quantities, after the coarse feathers are pulled out. Yet this is not worth much, because it is apt to heat by lying, and does not swell and distend itself rightly; therefore it is called dead-down. The best is found in their nests, where the tender mother drops it or plucks it off her own body to provide a soft warm bed for her young brood. But this is mixed with all sorts of dirt and dung, from which they cleanse it on a sort of harp or sieve, making the strings to vibrate with a stick, so that the dirt and what is heavy falls through, and the light down adheres to the strings. If their eggs are taken away, as people often do in Iceland, where they take great pains with them, they lay again the second and third time, always four eggs, and every time pull off fresh down for the nest.

But there are two sorts of eider fowls. The Greenlanders call the most common sort *mittek*. The hen has yellowish feathers bordered with black, and appears grey at a distance. The cock is black beneath and white above, has a violet-coloured head and white neck. The other sort they call *kingalik*, i. e. *nasutus*,



because it has an orange-coloured protuberance like a comb growing between the nostrils upon its bill; but it also distinguishes itself from the others by its colour, for the cock is black all but its white wings and some white spots upon its back, and the hen is browner. They are both larger than a common duck; there are most of the first sort. We see but few of them while they are breeding in summer, but in winter great flocks of them fly out in the morning from the bays to the islands in quest of their food, which is mostly shell-fish; and in the evening they fly back again to the peaceful harbours for a night's lodging. They never fly over the land, but follow all the meanders of the winding waters. But if a strong wind blows, especially out of the north, they take care to keep under shelter of the land. At such times they are shot from a neck or point of land, and fetched out of the water by the Greenlanders in their kaiaks or little canoes. But those that are wounded and not killed outright, dive to the bottom, lay hold of the sea-grass with their beak, and seldom rise any more\*.

## § 5.

The second class of sea-fowl with a round pointed bill, and shorter wings than those before-mentioned, affords a greater variety both in size and shape, though indeed as to colour they are almost all black and white, yet with different mixtures. I will begin with the largest.

1. *Tuglek*; its colour is like that of a stare, it is about the size of a turkey, and is a kind of loo. Its feathers are white beneath, and black above spotted with white; its neck is green with a white striped ring, and its bill is straight and pointed, four inches long and one inch thick. The length of this fowl from head to tail is full two feet, and across the extended wings, it is about five feet. It has very long legs, bending very much backward, goose's feet, and a very little claw behind. It is probable that this is the *langvix* or *storfug-*

\* Very lately was published at Copenhagen in 8vo. *A natural history of the eider-fowl*, by Mort Thorane Bruinnich, in which more is said of this bird.

len of Pontoppidan, of which many pretty things are observed.

2. Th *emmer* or *penguin*, called by the Greenlanders *esarokitsok* (i. e. little wing) and in the Orkneys, *emmer-goose*, is not much different from the foregoing, excepting that its wings are scarce a span long, and plumed with so few feathers that it cannot fly at all. Its feet stand so far behind, and are bent so far backward, that it is hard to conceive how the bird can stand. Therefore the Norwegians think that it is never seen on shore only the week before Christmas, which for that reason they call *emmer-week*, and they also imagine that the hen does not brood and hatch her two eggs (for she is said never to lay more) on the land, but between her wings and her rump.

3. The *Sharf*, in Greenlandish, *okeitsok*, that is little-tongued, because it has scarce any tongue, and makes no sound at all; is shaped almost like the preceding, but has a very long bill and legs, and might very well be called the sea-stork. It is so voracious, that it will devour an incredible number of fishes, which it fetches up from a depth of 20 or 30 fathom; and like the stork it swallows them whole, even though they are a foot and half long, nay even flounders that are a foot broad. It never can be shot but when it is busy in gorgeing itself with these morsels. Else it is very vigilant, and can look well about it with its large prominent fiery eyes, which are encompassed with a yellow and red ring.

These three sorts may most properly be reckoned to the *mergi* or cormorant-genus, of which Johnston counts twelve species in his *Historia naturalis de Avibus*, L. IV. Chap. VII. He says some of these can be tamed, and trained to catch fish.

4. The *lump*, in Latin *colymbus*, in English *diver*, loo or loon, approaches the nearest to the sea-stork, but has the longest wings among all the short-winged class; therefore it flies very high, contrary to the manner of the rest. It has a dark-grey head, a light-grey back, and a white belly. The hen lays her eggs near to some fresh-water pool, and abides sitting in her post, even when the place is overflowed. This fowl is

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here called the summer-bird, because the natives cannot depend upon a permanent thaw till this harbinger of the summer makes his appearance. Therefore he must keep his winter quarters in warmer countries, like the wild geese and other such sea-fowls, which are seen here only in summer. The noise he makes is like the ducks, from whence it is probable he got his Greenland name *Karfaak*. His cry is looked upon as a preface, sometimes of rain and sometimes of fair weather, according as he contracts it short, or lengthens it in a cheerful tone.

5. The willock, in Latin *alca*, and in Greenlandish *akpa* \*, is as large as a common duck, and has a coal-black back and white belly. They remain in flocks far off at sea, and do not approach the land till the most intense cold sets in, and then they enter in such vast numbers, that the waters between the islands are like as if they were covered with a black cloth; then the Greenlanders not only kill them with their darts, but drive them in flocks ashore, and catch them with their hands, because they can neither run nor fly much. In February and March the Greenlanders live mostly on these birds, at least here in the opening of Ball's river, (for these fowls do not visit every where). Their flesh is the most nourishing and tender of all the sea-fowls, and they make molt of their under-garments of their skins.

6. The sea-pidgeon (in the Greenland language, the bird of the stream, because he seeks his food where the stream is the strongest), is like the willock in almost every thing, except its being less, and having a fine vermilion-coloured bill and feet, which are grey in winter as well as the body.

7. The northern sea-parrot has a beak and claws an inch broad, thin, ornamented with yellow and red stripes, crooked and so sharp, that he can master his enemy the raven, and draw him down under the water with himself. As to the rest it looks like the alk or willock, only it is less.

[\* Vulgarly called *awts*.]

8. There is another sort of sea-parrot, which the Greenlanders call *kallingak*, it is black all over, and as large as a pigeon.

9. The *akpallarsuk*, or sea-sparrow, which its beak resembles; in Newfoundland called ice-bird, because it is the harbinger of ice; is no larger than a fieldfare, but else shaped like a willock.

10. The least bird is a sea-snipe, which like the land-snipe lives on the little white cockles. It might be called an amphibion, for it can shift for itself both by land and water, two of the claws of its feet being joined by a goose-web, and the third at liberty like a land-bird.

## § 6.

Now we come to the third class, the birds with long wings and bills.

1. The *mœue*, in Latin *larus*, and in Greenlandish *navia*, our gull or mew. This is the most known. But this species is again subdivided into several kinds. The Dutch call the first sort burgomasters, and the other sorts senators, the Norwegians call the first *schwartbakker*, because their backs are black. It is the size of a duck. The other sorts differ from this partly in the size, (the smallest being no bigger than a pigeon), and partly in the colour, some being grey, others bluish, and others almost entirely white. They have a long small bill, rounded in at the tip, with a rising almost like the barb of a harpoon to strengthen and enable them to hold their prey the better. The nostrils, which are up close to the head, are somewhat long and wide. The wings are very long, with which the bird keeps itself hovering in the air, watching for its prey, and as soon as it spies any thing, it darts down upon it like a hawk. It can also dive a little, yet it seldom settles upon the water, except when it wants to rest itself, and can light of no ice nor wood. They mostly hover over the shallow rocks to catch up the fish that are washed upon dry ground by the raging waves. But this bird is well known in all maritime countries, and, as far as I can recollect, on the lakes of Switzerland,

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Johnston describes eight sorts of them, most of which frequent the rivers.

2. The fifth sort of gulls is called by the Dutch *malle-mucke*, i. e. the foolish fly, because they fall upon a dead whale as eagerly as a fly, and suffer themselves to be killed. Indeed all gulls are foolishly bold, and easy to be shot. The Norwegians call this bird *havhest*, sea-horse \*. They seldom approach the land, but swarm in so much the greater abundance every day about the ships even 80 leagues off at sea, to catch up any flesh thrown overboard. If they have eat too much, they throw it up, and eat it again till they are tired. *Ander-son* gives an extensive anatomical description of this bird in his account of Greenland, p. 177—183.

3. A sixth sort the Norwegians call *jo-dieb*, and the Dutch *strunt-jager* †, because he persecutes the other gulls till (according to the vulgar notion of the sailors) they drop their excrements out of fear, which, as they say, he catches flying, and so quenches the thirst he has contracted from eating the fat of the whale. But the truth is, that being himself no swimmer, and only resting on wood or sea-grass, he tries to rob the gulls, who are more skilful fishers, of their prey, which they are obliged to let fall as soon as they begin to cry out. Therefore he may be justly called the sea-robber. It often makes diversion for the sailors in an idle hour. *Linnaeus* describes him amply, under the name *Labben, larus rectricibus intermediis longissimis*.

4. The *tattaret*, so called by the Greenlanders because their cry has the sound of the name. It is our little common gull. It is the most beautiful, though the least of the gulls; mostly quite white, but on the back sky-blue. They are birds of passage, that spend the winter in warmer countries, but are some of our earliest visitants here. They resemble a pigeon the most, have a short, crooked, yellow bill, and only three claws on a foot. They follow the course that the small herrings steer, at which time the Greenland boys

[\* It is probably what we call boobies.]

[† Probably what some of our sailors call the *man of war bird*, and at Newfoundland the *dung-fowl*.]

are very dexterous in catching them with a snare or hook, with a fish at the end of it, which is fastened to a faggot of brush-wood. They make their nests in flocks together, on the steepest precipices of the rocks, and if a person goes by underneath, they all take to the wing and make a frightful noise, as if they would, forthwith, terrify him from their borders.

5. The least of the class of long-winged birds is the Tarn, *hirundo marina*, in the Greenland tongue *imer-koteilak*, i. e. a diver \*. It is larger than a swallow, but its head and long forked tail is very much like it. Its colour is whitish, only it has a black spot upon the head like a calotte †; it has an excessive long sharp bill in proportion to its size. It is also a bird of passage. Martens calls it *kirmoeve* in his description of Spitsberg, and has pictured it very prettily, as well as most of the sea-fowl there.

There are some other sorts of birds both in the south and north parts of Greenland, that are not seen in this latitude; so as ours are not seen in some other parts. Thus further north there is a kind of alks, that are white all over, and much less than the black ones. The Greenlanders that live in the extremest parts of the north, where there are no European colonies, relate that a small bird, which they call *akpallit*, shaped like a pigeon, comes every summer across the water, probably from America, in such numbers that they make the fresh water quite foul. They are so tame and familiar, that they go into the tents, but the Greenlanders are afraid to touch them; because when a bird comes into a tent, they look upon it to be a sign that somebody will die in that tent. They talk also of a sort of penguins in the north, that like quarrelling and biting so much, that they fall upon the Greenlanders in their Kajaks.

[\*] Our Newfoundland sailors call it the boatwain's whistle, but it is mostly called a sea-swallow.

[†] A French word for a black cap, such as old men wear under their hats.



## § 7.

I, myself, have seen such a multitude and variety of sea fowl, even in this latitude only, that I think it would be one of the most amusing researches, how, and in what manner they got their food. For my part, I had not sufficient time nor opportunity to learn any thing about it; but I suppose the first class, viz. the duck-kind, are not qualified for catching and eating fish, because of their broad blunt bill; but the more easily feed themselves with shell-fish, sea-grass, and the little animals swarming in it. And a person brought me a muscle found undigested in the crop of an Eider-fowl, that was at least as broad again as his beak. Therefore all of the duck-kind, that eat very little or no small fish, and no trainy fat at all, don't taste so much of fish or train as other sea-fowl; and the Eider-fowl, that feeds mostly on sea-grass, the least of all. The second class, viz. the Alks, seem to feed mostly on small fish, which they directly bruise with their sharp beak, and then swallow them whole. Both these classes are furnished with short wings and tails, that they may be no impediment to them in diving; and some of them have been observed to dive more than twenty fathom deep: but those of the third class, the Sea-mew or Gull-kind, are not equipped for divers, because of their long wings and tails, but fly so much the better. These probably feed also on little fishes, which they spy as they fly hovering on the surface of the waters, and especially on the shallow rocks; and then seize them with their long bill. They keep themselves up on the water with their wings, that they may be able to dip their head the better; some indeed dive quite under water for a short space, and others wrapping their wings round their prey, seize it in the water and bear it away. But these live mostly on dead whales and seals. Therefore their beak is not only long and sharp, but also bent inward, and furnished before with a rising, that they may the better cut into the flesh and back off a piece. Yet I never heard of any among all  
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the multitude of sea-fowl, that followed the occupation of birds of prey, in persecuting and devouring the inferior sorts of sea-birds. And their element preserves them pretty secure from the murderous birds and beasts of the land.

Anderson makes some pretty observations on the manner of their securing their eggs and young ones from those marauders. (p. 174.) Most of them lay their eggs on the protuberances or in the clefts of the steepest rocks, where neither men nor bears nor foxes can reach them; and as they breed in flocks there together, they know how to defend themselves very valiantly against the birds of prey, and to conduct their young brood into safety, sometimes by creeping into the hollow rock-clefts, and sometimes by carrying them on their backs down to the waters. But were they all so cautious and wary, the Greenlanders would get no eggs, for they are not so skilful as the Norwegians, who let themselves down the sides of the steepest rocks by a rope. Many birds think it sufficient to make their nests on the small islands and rocks where the foxes cannot come. The Eider lays its eggs even on the bare ground, therefore we get the most of them. In former times the natives could gather a boat full of Eider's eggs in a short time, on the islands of Ball's river; nay they have scarce known where to set a foot to avoid treading on them. But it looks as if they were continually diminishing, and yet there is an astonishing number of them still. Most of the sea-birds eggs are green, yet some are yellow or grey with black or brown spots, and all of them are much larger in proportion to the size of the bird than land-bird's eggs. The shell and especially the skin is much tougher, the yolk reddish, especially the gulls quite red; and the eggs of the last have a larger white than common, and are bigger than other birds eggs. We may see a wise providence for the preservation and vast increase of sea-fowl in this particular, that the eggs are secured from the injury of the cold, tho' the bird is frequently off her nest. Most of them lay but few and some only two eggs; yet, according to the observation of the Norwegians, they are hatched in a short time, often in eight days. The redder

redder the yolk is, the fatter, but the more disagreeable the eggs taste; and they will also sooner grow rotten, so that they can seldom be hoarded a month.

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## C H A P. II.

### OF THE FISHES.

#### § 8.

THE north is the proper rendezvous and residence of the most, and most profitable fishes. They find shelter under the ice from the pursuit of those sorts of whales that live upon them; because, like a land-animal, the whale cannot go far without drawing fresh breath; so that here is their retreat both to breed and to fatten. Therefore we find the richest fisheries and the fattest fish in the northern parts, as by Iceland, Lapland, Norway and the Orkneys, and the further south we come the leaner they are. The herring is a sufficient proof of this. But were they to secret themselves beneath the ice all the year round, how could they become food for the other shoals of fishes? and how would they yield the tribute they owe to man, who is appointed to be lord over the fishes of the sea? Therefore the wisdom and care of the Creator has so regulated the government of the deep, that the lesser fry, especially the herrings, which is unquestionably the most numerous tribe, are driven forth out of their inaccessible retreat in innumerable shoals like swarms of bees; tho' one cannot assign with certainty the proper cause of it, whether it be because of their over-grown number which obliges them to transplant some colonies, or that provisions fall short, or from an instinct to bed their spawn in warmer climates, or only to seek the food of the season. As they advance, they are chased by the cod, mackerel, and other ravenous fish; and all these again are so followed and frightened by the seals and whales, that they are necessitated to betake themselves for safety to the shallowest sand-banks, bays and havens of the coast, partly to spawn, and partly to escape the whale, that dare

dare not venture into shallow places. But even by this they run into the hands of the inhabitants of the country, who use them for food, and perhaps often for their only food; and not only so, but by the sale of them are put in a capacity of procuring for themselves those necessaries, which the unfruitfulness of their own land denies them, out of other countries where fish are wanted; whereby they often enjoy them in greater abundance than the countries they are fetched from. It is amazing to hear of the great sums that the herring-fishery brings in to so small a spot as Holland, and the stock-fish and other fisheries into Norway, which is otherwise noted for its poverty. But it is still more amazing, (tho' it makes the vast sums more comprehensible) to read, that in Norway, which is not the richest land either in the stock-fish or herring fishery, there are shipped off many a year, only from the town of Bergen, six hundred tun of salt cod and stock-fish, besides many ship loads of cod's rows; that frequently more than forty quarter casks of anchovies are drawn in one net and at one draught. The bishop of Bergen, Pontoppidan, writes something more surprizing still, (\*) and which, as he says, would not be credited, if the whole city did not attest it, viz. that in the space of a couple of leagues two or three hundred fishing boats croud together, and with one cast will bring in so many herrings as will fill ten thousand quarter casks.

In this light our short-sighted minds might be afraid lest some species of fish, which are caught in such astonishing quantities; and are, perhaps, devoured in still greater by other fishes; should at last be quite extirpated: for some sort of whales swallow herrings by barrels full. Dr. Niels Horrebow (*in the 55th Chap. of his Natural History of Iceland*) says, that there was found in a whale, that was once stranded in the pursuit of cod, six hundred living cods, besides many herrings and some birds. But even the measures taken to supply this vast consumption, display the incomprehensible wisdom and care of God for the preservation and maintenance of all, even the meanest of his creatures; for

\* See his *Natural History*, Vol. II. Chap. 6. p. 277.

the fishes that are the most ravenous multiply the least, and the innocent creatures that must serve for the food of others, increase more abundantly, according to the degree of their usefulness and consumption. Accordingly it is said that ten thousand Pease or semina have been found in the row of a single herring. I have taken notice of the Greenland capelin, that they do not lay their spawn in the sea, but croud over one another several fathom high upon the rocks, where they can lodge it on the stones or sea-grass in security from their enemies. There it adheres fast, till by the moderate warmth of the sun, and the gentle washing of the waves the fish is hatched and bred. By crouding thus into the bays, they come to our doors as it were, and offer themselves for food to us; and at such times they are so unconcerned for their safety, that though you take out many from amongst them, the vacant space is filled up again in an instant. And as the fishes don't spawn all at a time, but keep to their proper month, so that in some parts there is scarce a month in the year that some species don't spawn in, and consequently there is always an exuberance of fish easy to be caught: hence we have a palpable evidence of the benevolent concern of our Maker for needy men; though, the greater it is, the less it is considered, acknowledged and enjoyed with thankfulness.

Therefore if any one was inclined rightly to study Ichthyology, or the science of fishes, he must reside some years, or perhaps his whole life, on the shores of the north, as the best or grandest school for this kind of information. Here one may attain the knowledge of them fundamentally, not only in regard to their external form, their scales, fins, and the like, but may also discover the nature, properties, food, emigrations, and instinct of every species. This would be a spacious field for a curious inquisitive mind, and he would often fall into a pleasing and profound meditation, when he surveys and traces, in thought, the nature and aim of all the inhabitants of the vast ocean, from the minutest insect, scarce perceptible to the eye, to the monstrous whale, together with the seemingly fabulous great sea-monsters, and the equally inconceivable Zoophytes or half-



half-animal sea productions. Then the *Historia naturalis piscium* would be practical, and the casual suppositions and conjectures, which however adorn the natural history of our days much better than operose, often groundless, nay sometimes ridiculous allegations from the antients, would be more solid and convincing. Yet after all, the most speculative and penetrating human mind will never be able to pry so deep into the manifold wisdom of God in his creatures, as to be qualified to give the true and indubitable bottom with regard to them all, or even with regard to the meanest of them, and such as are placed before every one's eyes. But for that very reason, because we are so imperfect, we are never satiated with the study of nature, nor weary of rendering that praise to the Lord of nature which he expects from his creatures.

## § 9.

But such a desireable account of fishes and other creatures, cannot be expected of one who was only a year in a country, and could not visit all the coasts where most fishes resort; and furthermore had neither time nor opportunity to make a strict scrutiny into those few kinds of fish that he saw. Neither can this be expected of most of the missionaries, for they have no time nor inclination for it, lest their principal affair should sustain any detriment or interruption by the too great diversity of objects, and the remission of due attention to the proper one. Besides, there is not such a great variety of the finny species in Greenland, as there are in other northern lands of the same latitude. For as there are no large rivers here, at least they are not far discovered, on account of the ice lying in the bays and between the hills; and as the lakes are frozen to the very bottom, so there are but two sorts of freshwater fish known here, Salmon-trout and Salmon. Salmon-trout is plenty in the brooks, and they are pretty large and fat; the salmon is more rare, and only in some places, neither is it so large and fat as in Norway and other countries. The Greenlanders catch these fish with their hands under the stones, or they pierce them with a prong. At the season when the salmon  
come



come up out of the sea into the rivers, the Greenlanders build a stone wear or dam at the mouth of the river; at length the salmon ascend with the flood, and swim over it, but if they stay a little too long the water falls and leaves them upon dry ground. The Europeans mostly catch them with nets in the pools, but they must always have the assistance of a Greenlander with his kaiak to lift up the net from its entanglement between the stones.

## § 10.

In the sea there must needs be a great store and variety of fishes, because a great number is required to maintain the seals and whales; but even these foes of theirs prevent our seeing many or many sorts. Some sorts are extirpated where many seals frequent, and others shelter themselves in the depths of the ocean far from land, out of the reach of the seal, who is obliged often to draw breath. The proper herring, that serves for the food of so many profitable fishes, does also not come into this latitude; and this, as well as the want of shallow bottom and sand-banks, and perhaps want of several sea-plants, may be the reason that many numerous species of fish, well known in Norway, are quite unknown here.

The Greenlanders have their most common food from their Angmarfet or small herring, a kind of Lodden, \* called by the Newfoundland men Capelin, near half a foot long. Their back is dark green, and their belly silver white. Their back is broad, and on that account furnished with subtil cross-bones; they have no perceivable scales, and therefore can only be ranked to the class of herrings as far as they resemble them, and like the herrings, swim into the bays in such quantities to lodge their spawn on the rocks, that the sea looks black, and ruffled or curled. They make their first appearance

\* If it be true that the *lodden* in Norway have such a hateful stink, that one cannot eat even the goats that feed on them, and that they drive all the other fish from them, as Mr. Peter Dals writes in his *Poetical Description of the North*; then the Angmarfet cannot be called *lodden*. It is true they have a strong smell when they are dry, but they don't stink; much less do they give our mutton a bad taste. They seem to approach the nearest to the *bræmlingen*.

in March or April, and the common gull is their betrayer. They spawn in May and June, and this is the Greenlanders harvest, when they lade out whole boats full in a few hours with a hoop-sieve knit with sinews; they dry them on the rocks in the open air, and then pack them up in great leathern sacks and cast-off clothes, and so lay them by for winter as their daily bread.

Some few of the large sort of herrings are taken in the south, which are probably some wanderers that have strayed from the great shoal that drives out of the Ice-sea by Iceland towards America. Whoever reads the agreeable, and learned, observations in *Anderson's Account of Iceland*, and in the 77th number of the well-known (German) weekly piece called the *Physician*, will find how this wond'rous host of herrings divides itself into two large shoals in the southern parts of the north-east and west-sea; the west division steers its course to the right towards America, and the east division in its several branches fills the several coasts of Norway, Jutland, Scotland, Ireland, and especially Shetland, where they yield the Dutch busses a rich booty.

Next to angmarset, the Greenlanders eat most of the Ulkes, *scorpius marinus*, what we call Toadfish, or in Newfoundland Scolping; it lives all the year round in the little and large bays near the land, yet in deep water. It is caught, especially in winter, by poor women and children with a line of whale-bone or birds feathers thirty or forty fathom long, at the end a blue longish stone is fastened to sink it; instead of a bait, they put on the hook a white bone, a glass bead, or a bit of red cloth. The fish is commonly a foot long and full of bones. The skin is quite smooth, and spotted with yellow, green, red and black spots like a lizard. It has a very large thick round head, and a wide mouth, and its fins, especially on its back, are broad and prickly. Though this fish hath a very ugly look, yet its flesh, and the soup that is made of it, tastes extremely agreeable, and is very wholesom, and the sick may eat it.

There is a pretty great plenty and variety of Cod-fish, but most of them are small and lean. The reader may

may see in Anderson's account of Iceland, p. 81. how these and the Kabbelau, a particular sort of cod, which is caught also here, though not in great plenty, are salted and dried in the air in Iceland and Norway in different ways, (which distinguish them by the names of rock-fish, hung-fish, flat-fish, round-fish and red fish); these are all exported under the common name of *Stock-fish*. A long thin fish like a herring is found in the belly of the Kabbelau, which is probably the same as the sand-herring in Iceland.

The Red-fish derives its name from the red colour of its scales, and this, and the right salmon are the only scaly fishes known here. In other respects 'tis like a ~~carp~~ only its fins are large and prickly. They are fat and fine tasted, but are seldom to be got.

There are no mackrel nor horn-fish seen here. But in April and May the Nepifets or cat-fish, or red-lump, draw near to the land to spawn; (called Rogenkall by the Danes, from their vast row, they also call them Sea-cats) then the Greenlanders take the opportunity to catch them in great quantities with prongs as they do the salmon. There are none to be seen at other times, but they browse on the sea grass in the deep. This fish is about a foot long, and very broad and thick. It is not clad in a proper fish skin, but a thick tough callous rind, beset with sharp knobs. The flesh shines reddish through the dark grey hide, and when it is quite fat it has a greenish cast. It has five rows of corneous protuberances on its back, its belly and each side. It has a broad head, and its two great eyes make it look like a cat or an owl. On its breast just under its head, it has a soft fleshy spot as big as a half-crown, by means of which it can cling so fast to a stone that it is with difficulty it can be dissevered. Its flesh is white, but so soft and fat, that a person is soon sated with it. Yet the stomach will bear it better if it is dried in the air. The Greenlanders like it very much, as they do all fish-fat. They eat the row boiled like a millet pulp, and the row is the greatest part of the fish.

The Stone-biter is an uncommon fish, almost two feet long. It is called by the Greenlanders Kigutilik,

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i. e. *dentatus*, because not only his jaws are full of teeth like other fish, but his whole mouth above and below; they are sharp bony teeth that are more like those of a dog than a fish, with these they mark what they seize without any reprieve. Horrebow calls it *lupus marinus* or pike; others the sea-serpent. It has a round ill-favoured head; like the eel it runs slender or sharp behind, and is grey and slippery. It has a fin above and beneath, which reaches almost the whole length of the body. It lives on muscles, sea-urchins and shrimps. Its flesh resembles bacon, but is seldom eaten by the Greenlanders, and never fresh, but dried in the wind.

There is another kind of these fishes which they never eat; it is quite slender like the eel, only it differs from it by a long fin at its tail.

§ II.

These seas also yield great and little flounders, which however are seldom caught. But at certain seasons the Greenlanders catch a great many Halibuts (in Latin *hippoglossus*) wherein they make use of a great fish-hook, fastened to a whale-bone or seal-gut thong, from one hundred to one hundred and fifty fathom long. The largest are a yard and half or two yards long, about half so broad, and a full span thick. They weigh from one to two hundred pound and more. They are said to be so large in Norway, that one of them salted, will fill upwards of a quarter cask. They have a smooth skin, white beneath and spotted dark-brown above. Both their eyes are on the upper side, larger than an ox's eye, and encircled with a skin, which they can slide over their eye like an eye-lid; their mouth is not large, it is planted with a double row both above and beneath of sharp teeth bent inward. In the throat there are two *wulae* furnished with points, and the same are found in the mouth. There is a little fin close to the fish's head above and under, and it is lined with a fin on each side from head to tail. They live mostly on crabs, and therefore chiefly reside in the depth of the ocean. One would think that this ponderous fish must always grovel at the bottom of the sea,

and must be a heavy swimmer, on account of his broad flat form, and scanty fins, as Anderson observes in his account of Iceland. But the fishers assured me, that as soon as it is pricked with the hook, it skips up sooner than they can draw up the line, and when it spies its enemy, it darts aside with such velocity that the friction of the line frets their hands raw. It has coarse lean flesh, yet it is white and well tasted, and is enriched with a good deal of delicate fat, and especially under the fins. They cut *raf* out of this fat, that is smoak-dried and well-known in the northern countries; and they cut the lean into long slips, which are dried in the air and are eat raw, and this they call *rekel*. The rest is salted and laid by for a winter-dish. But the Greenlanders cut it all into small slips, and dry it in the sun.

It is probable the halibuts are among the rovers who pursue their sustenance from one place to another. In some places there are none at all, as in Fisher's-bay. At Goodhope some are caught in May, but the most in July and August, yet never between land, but in the open sea. Further north by Zukkertop they are not caught till August and September. In this last place there is also a smaller sort of halibuts that are only half as large.

## § 12.

Now we come to the fishes that have no blood. Some of these are housed in shells either soft or hard, as the crab, the periwinkle, &c. or they are quite soft and slimy. First, round pouch-crabs are plenty here (*pagurus*) they are of the shape of spiders, and have eight long legs and two pincher-claws. Their eyes are like horn, they are fixed, transparent, and projecting far beyond the head. Instead of teeth they have two broad white bones, with which they cut their meat to pieces like a pair of scissars. They have no tail. Their flesh has somewhat of a putrid taste, and it is thought they live mostly on dead seals and fowls. There are no common river craw-fish nor lobsters in this country.

There are plenty of little shrimps in the sea-grass, but when they grow big, they retire from the borders of the



the land to the bottom of the sea, and furnish a repast for the seal.

Here is also the sea-urchin, *echinus marinus*, defended with sharp prickles all over; also the star-fish, some with five and some with six spikes. Both of them have their mouths under, and the anus above. The star-fish is furnished beneath with innumerable such little horns for feeling as the snails have. But the description of these two wonderful creatures would be too extensive for this place. It may be seen in Pontoppidan's *Natural History of Norway*, vol. ii. chap. 7.

The places between the rocks, where there is a good deal of the sea-weed, hang full of blue muscles, that are pretty large and good to eat. They find pearls in them sometimes as big as a grain of millet.

There are no proper oysters here, only two species of oyster-muscles that are not eatable. One of them has deep furrows length-ways, and is blistered; the other is smooth and marbled, yet so that stripes may be seen running breadth-ways. Here are also some striated shell-fish like scollops or cockles, (*pectines*) whose flesh is white and pleasant tasted; here is also a long oval muscle the size of a duck-egg; also a sort of white shell-fish, shaped like a horse-bean; again a shell-fish shaped like a finger, called the solen-shell (*dactylos*); also limpets, (*patella*) which have but one fine marbled shell that sticks to the rock. This might be reckoned to the class of snails because of its sensitive horns. Finally there is a very little shell-fish of this class no bigger than a coffee-berry, of a blue colour, and striated or ribbed length-ways and breadth-ways. One finds sometimes on the rocks small pieces of a large shell-fish, which is like the pearl-fish, according to the description of the Greenlanders; but I never got one of them.

Here are multitudes of periwinkles of all colours, but they are very small, no bigger than a pea, they cling to the rocks in the sea, and have a cover which they draw close when they fall in the water, or when one takes them up. There is sometimes, though seldom, a very small long wrinkle seen, called in Latin *turbo*, which is a species of spiral shells. But there are the



most of the barnacle kind, (*balanus marinus*). Wherever these cement themselves, they adhere so fast either to the rock, sea-weed, muscles, crabbs, or even the whale, that they cannot be separated without being broke to pieces. This snail is white, shining and ribbed, or striped length-ways. It is commonly the size of a walnut, and open above; but it has two moveable covers, through the crevices of which it imbibes the sea-water, which is its sole nourishment. When it lies out of the water in the sun, it puts forth two horns plumed with numberless little feathers. They settle in great numbers on the keel of a ship; hence some, that never saw them in their own country, are of opinion, that the wood-worms that eat through the ship proceed from these shells.

I found on an old blue muscle, besides the barnacle, a number of smaller wrinkles of the same shape as *ammonite*, their size from a mustard-seed to a lentil; when I examined further with a magnifying glass, I found that what appeared to man's short sight like filthy scurf disfiguring the muscle, was innumerable little snails; nay they had seated themselves even on those little snake-stones or serpent-shells. The rise and growth of these shell-fish is inconceivable, for they attach themselves so firmly to the stones, especially the barnacles, that we may lift a great stone by them. They say that in spring and autumn they sometimes see a certain matter floating in the water like sand, which at last settles on the rocks, and they imagine this to be the spawn of the shell-fish \*.

## § 13.

There are besides many sorts of lesser insects of the crab and shrimp kind, which are like worms or maggots. I saw one that was shaped like a caterpillar, and stuck to the rock. It cuts a fine figure with its eight jointed marbled shrimp-shells.

The *sea-bugg* hath seven yellow marbled shells, to each of which a foot is fixed. The tail is composed of six lesser shells and two little claws to hold fast with.

\* D. Kalm's *Voyage to Norib America*, p. 227.

It has a head like a beetle. This little creature, only the length and breadth of the joint of a finger, tortures the fishes, nay even the whale, to such a degree, that they leap above the water as if they were mad.

I saw none of the *whale-louse*, but it is a triangular insect, has six shells and feet of the form of a sickle, and by those, and the four horns branching out from its mouth, it cuts its way into the skin of the whale, and especially under the fins and on its lips, and works out such pieces that the skin looks as if it was pecked by birds.

It is probable that many other kinds of uncommon insects may have their abode in the deep, as for instance, once some people drew up one with a fish-hook like a ringlet of straw or a caterpillar when rolled up, with numberless feet, and another time one shaped like an ox's heart.

I saw no quite naked, flabby, slimy sea-insects, only once the *sepia*, cuttle or ink-fish; and that was such an ugly creature that I threw it away again directly. It was about a span long and two fingers thick. Its body looked like an open purse, which it can, very likely, draw close and hide its head in. This same head is the most wonderful part of the whole fish; for besides the peculiarity of its two great eyes, it has a mouth like the beak of a bird, close to which there are eight long crooked horns fixed, the two middlemost are as long at least as a finger, and the others half so long, and all provided with little teeth or globulets. These horns, as well as the body, are only a viscid or slimy thing, of an ash grey colour, and half transparent. The coal-black liquor, like ink, (from which it has its name) shines through its belly; this liquor is the means of its escape when it is pursued by the rapacious fishes that are peculiarly eager after it; for when it emits this liquid, it diffuses such a darkness through the water, that the persecutors are confounded, and drop the pursuit. This juice burns like fire on a man's hand. It is probable that this fish can metamorphose itself into several shapes by virtue of its viscous nature; and in the spring I myself observed that a parcel of such little creatures, which the retreat of the tide had left upon a muddy

strand, and which I took to be the young brood of the cuttle, were sometimes round and sometimes long, and as soon as they came into the water they stretched out their horns, and I could see them move their long tails very fast, and also the fins resembling feet on each side of their head, which they drew in again as soon as they came on dry land.

We often see a white slime swimming on the sea, which is sometimes round, sometimes long, and sometimes of a serpentine form. This is called the *whale's food*, and it is believed that the whale, that is properly called the Greenland whale, lives solely upon this, and some very small worms, that look like flies and snails, but only they are soft. The *manate*, sea-lungs, or sea-nettle (so called because it is venomous and burns like fire) is of the same kind, only larger, like a small plate. But I saw none of it here. These viscous substances are living creatures too, that imbibe their aliment from the sea, and transform themselves into variety of shapes. One of this kind that I examined more closely, was in the water the size of an English shilling, of a white colour and transparent. In the hand it liquified like a soft jelly, and there appeared eight bright red rays darting from the centre on every side; when it was lifted up, it had the figure of a round hollow cap, whose octangular seams were bound with red.

They are commonly reckoned among the *zoophytes*, or bodies intermediate between the animal and vegetable nature, or that grow like a plant, and also imbibe nutriment like an animal; only the *zoophytes* do not swim, but fix themselves on a stone or the sea-weed. I saw an uncommon tender body formed like a myrtle or fir, with many branches interwoven among each other; and I found another among a parcel of barnacles shaped like a pine-apple, as long as my nail, and one growing out of another like Indian figs; both these sorts were as white as snow. They would be taken for a mere plant, if the bowels of an animal did not appear when they are crushed.

In stormy weather the sea throws out a kind of nest, the bigness of an apple, adhering to the sea-weed. It is composed of a multitude of light-yellow, half transparent

parent insects, which look like a string of pearls wrapped together, or like the grains of Indian corn or maize.

Thus there is a gradation in all nature's productions. There are herbs that seem to have life, as the sensitive plant, and there are living creatures that seem to be as inanimate as the plants, of which the *zoophytes* are an instance. The creation advances gradually, one creature always more perfect than another, till at last they are not much inferior to man. Professor Sulzer, in Berlin, has many curious thoughts on this matter in a piece of his, the title of which I have forgot. This gradation is plainly to be traced among the creatures of the sea, from the *zoophytes* and muscles that have no voluntary motion, to such as resemble in all respects a land-beast more than a fish.

§ 14.

There are two sorts of creatures in the sea that are like fish internally and externally, but in one thing they have the property of land-animals, viz. they have no row, but bring forth their living young ones.

The first is the Shark (*canis marinus*, *canis carcharias*). This fish may with propriety be called the Sea-dog, because it is such a devourer. There are various sorts, as of dogs. Some are only a couple of feet long, others 8 or 10 fathom, and from ten hundred to a tun weight. Some people think that this was the fish that swallowed the prophet *Jonas*, and his wide throat might render him fitter for it than the whale; and they report that in the Mediterranean-sea a man harnessed was once found in such a fish. But I did not find the Greenland sharks so wide-mouthed, at least not that which I saw them strike with a harpoon near the shore at the herring fishery. This I will describe.

It was between two and three fathom long. It had two fins on the back, and six under its belly. The tail was forked, and one end of it longer than the other. It was of a grey colour, but appeared as white as silver in the water. The skin is very rough, as if it was covered with coarse prickly grains of sand; and it is used for

rasping and polishing wood. On the head, which is two feet long and pointed before, though not very sharp, the first thing one observes is two great nostrils underneath. Its mouth is a foot broad, it is not situated in the snout or trunk before, as that of other fishes is, but a full span from its extremity underneath; it reaches across the head and is a little curved. This hinders or frustrates the greedy jaws of this fish from many a morsel, for while he is turning upon his back, in which position he seizes his prey, the fish gains time to escape. In the upper jaw there are ranged from four to six rows of little round sharp teeth, like the teeth of a pike, and in the gums more are found budding. In the nether jaw are 2 ranks of 52 large sharp teeth bending a little inwards, half towards the left and half towards the right, so that they are like a double-tooth'd saw; they may be taken asunder, and the Greenlanders, formerly, made them serve instead of iron saws. The Shark's eye is larger than an ox's, and the ears are behind it, but have no flaps. This fish has not the least bone; the chine and the skull are nothing but a soft gristle, which one may bruise with his nails; neither has it any joints, but large cavities filled with liquid fat. It has two kinds of flesh, one is of the fish kind, but so soft that it may be dissolved by rubbing in the hand like soap, and worked to a froth; the other is of the beast-kind, which is red, and runs in small fillets along the sides. But the bacon (if I may call it so) under the skin is very tough and a finger thick. In Norway and Iceland the flesh is cut in long slices, and dried in the air and so eaten. But the Greenlanders don't esteem it much, and never eat it till it is withered and half rotten, or as they call it, *mikkiak*. The Greenlanders dispatched the dissection of this creature so hastily, that I could make no right observation of any part of the entrails but the liver; this runs the whole length of the belly, like two long flakes of a span-broad, and it is almost all train oil; and they say there is enough to fill two barrels or thereabout, according to the size of the fish. It generally brings forth four young at a time. When it is hawled upon the  
deck



deck of a ship, it beats so violently with its tail, that it is attended with danger, and they dispatch it as soon as possible. The pieces that are cut off shew some signs of life for some hours after, nay if they are struck or trod upon three days after, one can observe a motion. The angling-line must be an iron-chain, or else it would bite it through. The Greenlanders strike it with a harpoon. It likes to fasten on a dead whale and suck out the fat, at which times the whale-fishers pierce it through with a crooked knife fastened to the end of a pole, and then take out the liver. This fish is very greedy of human flesh, and follows the ships in hopes of lighting on a dead corpse. It is also said, that it has frequently severed at a bite, an arm or leg of a sailor that has been swimming.

There is another sort of fish that has the same property of a beast, which the Greenlanders call *takkalikki-fak*, but is caught only in the south, and 'tis very likely the well known ray (*raia*). This fish is of the same shape as the halibut, a yard and quarter long, and a yard broad; but it has also a slender tail a yard long, under which it has two small fins, and these are all the proper fins it has on its whole body. The back is grey, planted with many sharp prickles, and the belly white and smooth. The mouth is in the same position as the shark's, a span underneath, running across. The eyes are exactly over the mouth, which it can turn round, and, which is peculiar, can turn them inwards, so that it then sees through the opening of its mouth all that passes at the bottom underneath. It has no bones neither. The vertebres of the back, which are a foot broad, are a cartilage or gristle, and on both sides of it are cartilaginous fins, a foot and half long, fastened with many joints, and grown over with flesh. With these it flaps up and down in swimming, like a bird with its wings. The flesh is well tasted. It brings forth living young like the shark.

Besides these, there is a sort of fishes caught in the south that are rooed with a thick shell like the tortoise, and furnished with claws and a tail. There is another kind



kind of fish that has a large head and eyes like an owl; the Greenlanders call them *ingminiset*, because they growl when they dive down.

### CHAPTER III.

#### OF OTHER SINGULAR SEA-ANIMALS.

##### § 15.

**W**E now come to those creatures in the sea, which manifestly differ from other fishes, though rather in the internal composition of their parts, than in the size and external form; for the seal is less than the shark, and the whale is shaped like another fish; but they have warm blood, cannot continue long under water, because they have lungs and must draw breath; and they also bring forth living young ones, and nourish them as the beasts do. Their bones and fins also are not like those of other fishes, but their fins are formed of bones like those of beasts, and covered with nerves, flesh, fat and skin like theirs. The tail lies not perpendicular like that of other fishes, but horizontally on the water. The flesh is red and full of blood, 'tis covered with a layer of fat from a couple of inches to two foot thick, and this again is covered with a tough black skin, or a hairy hide. All this contributes to facilitate their swimming, and to maintain the vital warmth which they need so much in this rigid ocean; for 'tis probable they very seldom stray from this into other seas, and if they do, 'tis in the pursuit of fish or in a storm. Most of these creatures are shaped like a fish, for instance, all of the whale-genus, great and small, but some, as the seals, are furnished with feet and hair, and may be reckoned among the amphibious creatures.

##### § 16.

The sorts or species of Whales are so many, and are so widely dispersed in the vast ocean all over the world, that

that as far as I know, they could never be all ranged and described according to their proper classes. There are some that reckon 24 different sorts only in the north seas. Their number is so great there, that, according to the testimony of Pontoppidan, \* the sea on the coast of Norway, from Stavanger to Drontheim, that is 180 leagues, looks like a great city with its chimneys smoaking, as we may imagine of the steams, ascending aloft from the nostrils of so many thousand whales which hunt the fishes towards the land. Some have their mouths fenced with beards, others with teeth; some have fins upon their back, others have none; some have their heads armed before with a tusk or horn, and some have other peculiarities, as a long snout with nostrils, &c. but these last are rarely seen. I shall follow the curious and attentive Anderson in my division and description of them.

Among those that have a smooth back and whiskers about their mouths, nay among all species of whales, the chief is:

1. That which is properly called the Greenland Whale, by the English sailors the black-whale, for whose sake so many ships are fitted out. This I will describe from Marten's voyage to Spitsberg, and *Zorgdrager's Greenland fishery*. † In our age we find this fish only from 50 to 80 feet long, though formerly they were above 100 nay 200 feet in length, when they were not caught in such multitudes, but had time to grow to the full; not to mention those that Pliny reports to have been 960 feet long. The head is a third part of the length of the body; it has no fins upon the back, and the two only fins it has, which are situated in the nether part of the head on each side, are only from 5 to 8 foot long; yet with these it can row along very fast. The tail is 3 or 4 fathom broad, and at both ends it turns upwards with a curve; it can strike so violently with it, that it dashes the strongest boat in pic-

\* Part. II. Chap. 5. p. 226.

† Here I must observe, that though I saw many whales in the sea, yet I had no opportunity to examine near at hand any but that species of whales, called the white-fish, and the porpus, and therefore I can only relate in brief what others have seen.

ces. Yet it never begins an attack, because 'tis timid and flies at the least alarm. The skin is smooth, commonly black like velvet above and white beneath, though in some places, and especially on the fins and tail, 'tis marbled with all sorts of colours. Upon his head is a bunch, in which are two nostrils or apertures; through these he breaths, and also spouts out the water with a loud noise, and especially when he is wounded, so that it resembles a boisterous wind which can be heard above a league. His eyes are situated between his nostrils and fins, they are not larger than an ox's, and are provided with eyelids. He has no flaps to his ears, but on removing the outermost scalp on the head, there appear two little apertures behind the eyes, through which the sailors extract a bone that is said to help man's hearing, and they call it the whale's trumpet. He has no teeth in his mouth, but instead of it he has in his upper jaw, which is six yards long, the barders, blades, or whiskers, as people call them, of which they make the Whale-bone. There are commonly 350 pieces on each side, but of these 700 only 500 are taken, which have the due measure. Some fishes that are full grown are said to have a thousand or upwards of great and small barders. They hang like the pipes of an organ, the least before and behind, and the longest in the middle; these last are full two fathom long. They sink into the under-jaw, which is a little hollow, like as into a sheath. They are shaped like a scythe; where they are contiguous with the gums they are a foot broad, but run sharper towards the end, and the middle is thinner than the outside. They are surrounded with long hair like horse hair, that they may not hurt the tongue, and that the food which the fish sucks in with a good deal of water, may not wash out again. The tongue is composed of nothing but a soft fungous fat like bacon, which will fill from 5 to 7 large barrels. Commonly they bring forth only one young one at a time, yet sometimes two. When they are pursued, they wrap them up in their fins close to their body. They have properly two skins, the inner an inch thick, the outer as thin as parchment. Under

der these lies the fat from 6 to 12 inches thick, and about the under-lip 'tis 2 foot thick. They can fill from 100 to 200 barrels with it, some say 300, according to the size of the fish. The flesh is coarse, and is said to taste like beef. The Greenlanders like to eat it, especially about the tail, which is not so hard, but is mixed with many sinews, of which they make their thread. Even the Icelanders like to eat it, when it has been soaked in their *fyre*, or sour whey. Horrebow says that 'tis only the flesh of the whales that have teeth, and consequently eat fish, that is too rank and fishy to eat. The bones are hard, and on the inside full of holes like a honeycomb, which are filled with train.

One would think that this enormous beast would require a great many large fishes for his food; but his swallow is scarce four inches broad, and therefore his diet, is the so called whale's food, which I described before; the fish sucks it up by a strong suction; a good deal of water flows in with it, but that is separated by the whiskers, or blown out again at his nostrils. As far as we know, this is all that feeds and fattens him. This whale's-food is found in the greatest quantity between Spitzberg, Nova Zembla, John May's Island, and Greenland, and in those places it floats in such abundance, that the creeks are crowded with it as ditch-water is with insects. Therefore this fish rarely emigrates far from these parts; but here they are in such numbers, that there have often been seen 300 or 350 ships of different nations, each ship with from 5 to 7 long-boats, in the compass of two degrees from the 77th to the 79th. These ships sometimes catch from 1800 to 2000 fish in two months time, without reckoning the wounded ones that get away. The island-whale, as Zorgdrager calls one sort, was very tame in the beginning, but such a vast number of ships, which with their boats look like a great fleet, made them at last so shy, that they first fled from the creeks into the open sea, then took refuge among the floating ice, and when their persecutors found means to follow them there too, they retired still further, perhaps nearer the pole, and are lost.

2. The north-caper derives his name from the most northern promontory in Norway, North-cape, where they resort in the greatest numbers. It is like the proper whale in all respects, only it is not quite such a huge creature, has smaller barders, and less and worse blubber, and therefore they don't much mind it. It lives mostly on herrings, which it drives together in a heap with a sweep of its tail, and then gorges them by barrels-full down its monstrous jaws. This fish, as well as other monsters of his kind, follows the shoals of lesser fishes that are his prey, but he seldom ventures lower south than Iceland, Norway, and Shetland, for fear of being stranded on the shallows; some other species of whales being lighter, trust themselves in more southern seas.

### § 17.

To the second class of whales those belong that have the whale-bone barders, and at the same time a fin upon their back, which the foregoing have not. Among these the chief is :

3. The fin-fish, whose distinguishing fin stands quite erect 3 or 4 foot high upon his back towards his tail. 'Tis round, and longer, but slenderer than the proper whale. 'Tis also more agile or nimble, more fierce, and far more dangerous because of the flounce of his tail. Therefore the fishers don't care to meddle with him, especially as his barders are short and knotty, and his blubber little and bad. Yet the Greenlanders value him very much for the sake of the vast quantity of his flesh, which they think tastes very agreeable.

4. The *jupiter-whale*, which the Spanish whale-fishers call more properly *gubartas*, or *gibbar*, from a protuberance, *gibbero*, which grows towards the tail, besides the fin. This fish is longer and sharper behind and before, than the proper-whale, and its whale-bone barders and blubber is very bad. It has long rugged wrinkles like furrows under its belly, that are white inside. They say there stick great quantities of barnacles on this whale.

5. The



5. The bunch, or humpback-whale, as the New-England fishers call him, has a protuberance on his back like a depressed cone, about as big as one's head, instead of a fin. This approaches next in goodness to the fin-fish.

6. The knotted-whale has many knots upon his back, instead of fins. It makes a pretty near advance to the form and fatness of the proper whale, only its whale-bone-borders are white and of little value.

There are whales caught also near the Bermuda islands in America, which are called cubs by the English. They have something like great boils on their head. They say they are longer than the Greenland whale, but not so thick, and run up narrow towards the tail like the roof of a house. They have but little blubber, and that but indifferent.

§ 18.

To the 3d class of whales those belong, that have a horn on their nose. The most noted is :

7. The unicorn-fish, *monoceros*, also called *narbval*. This species is commonly 20 feet long, has a smooth black skin, sharp head, and little mouth. A round double-twisted horn runs straight out from the left side of the upper lip. It is commonly 10 foot long, as thick as one's arm, hollow inside, and composed of a white solid substance. It is probable that he uses this horn to get at the sea-grass, which is his proper food, as also to bore a hole in the ice with it when he wants fresh air, and possibly also as a weapon against his enemies. Another little horn a span long lies concealed in the flesh on the right side of his nose, which probably is reserved for a fresh supply, if some accident should deprive him of the long one ; and they say, that as a ship was once sailing at sea, it felt a violent shock, as if it had struck upon a rock, and afterwards one of these broken horns was found fastened in it. Formerly these horns or tusks were looked upon to be the horns of the fabulous Land-unicorn, and therefore they were valued as an inestimable curiosity, and sold excessive dear to gentry, 'till the Greenland fishery was set on foot, when they found them in the northern part of Davis's



Davis's Straits in greater plenty than any where ; yet for some time they carried on the cheat. They are so common in the north of Greenland, that the natives for want of wood make rafters for their houses of them ; yet how unknown and valuable they were, even towards the close of the last century, may be seen with several particular remarks, from *La Peyrere Relation du Grænland, a Monsieur de la Mothe le Vayer*; Chap. I. Some have been caught with two horns of an equal length, but these must be very rare. This fish has two nostrils in the bone, but they run both into one aperture in the external skin. It has good blubber, swims with great velocity though it has but two small fins, and can only be struck when there is a great number together, and they hinder one another with their horns. The sailors look upon this to be the harbinger or fore-runner of the right whale.

8. The saw-fish, *prissis*, at the end of his nose has a thin flat horn a couple of feet long, and three or four fingers broad, which has strong teeth on both sides like those of a comb. It has 2 fins on its back and 4 under its belly. It is commonly about 20 foot long. They are the greatest foes of the right whale, and he is excessively afraid of them. Several of them join in the attack, fall upon him on all sides, and kill him. They eat nothing of him but his tongue, and leave all the rest for a booty to the sharks and sea-fowl.

The bill-fish might be reckoned to this class, if we were but better informed of its quality. They catch them sometimes in Norway, though but seldom. It is eight yards long, and has a long mouth like a goose's bill.

#### § 19.

The 4th class of whales are those that have teeth, but only in their under jaw. To these belong :

9. The cashelot, catodon, or Pott-fish, the whale from whose oil the *sperma ceti* is prepared. But there is more than one species of this ; some look black, others of a dark green ; some have flat, others sharp crooked teeth ; they are also different in magnitude,

from 50 to 100 foot long. The head is disproportionably large, and makes up almost half the fish; it does not go off picked or round before towards the mouth, but is quite flat, and is as thick there as it is in the middle or behind. Its head is broad above like the roof of an oven, but beneath it runs narrower to the under-lip, so that it is shaped like the stock of a gun, or like the hinder part of an inverted shoe-last. Its nostrils are in the fore-part of the head, whereas other whales have them in the back-part. It has a little pointed tongue, and a less mouth than the proper whale, but such a monstrous throat, that it could swallow an ox; and once one of these creatures, being struck, in his anguish threw up a shark quite whole and 4 yards long; at the same time there was found in its stomach, some fish-bones a fathom long; therefore some have thought that Job's Leviathan and Jonah's whale were of this sort. In its under-jaw it has from 30 to 50 teeth about half a foot long, and as thick as an arm, and there are cavities in the bone of the upper-jaw just fitted for those teeth. However, some have a few broad grinders in the hinder part of the upper-jaw. It has a bunch upon its back, and a fin behind each eye, near which it may be easily wounded, tho' its skin in general is very tough, and not easily to be pierced. Its fat is above an inch thick, and if the fish is large, will yield 100 barrels of blubber.

The cashelot's huge head is the principal magazine of the unctuous, healing *sperma ceti*. It is covered over in some with a solid bony lid, and in others with a thick tough skin. This its brain lies in 20 or 30 cavities like the clearest oil, but as soon as it is taken out, it runs like sour milk. Its fat indeed, all over its body, is intermixed with such little bladders containing the same sort of oil. Nay it circulates not only through the eyes and ears, but through the whole body, by means of an artery as thick as one's leg, which is diffused in numberless smaller ramifications. One may fill 20, others say 50 barrels with it. Its head or neck is full of sinews, whereas the other whales have most in their tails.





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In the year 1723, seventeen of these singular fishes were stranded near Ritzebittel in the mouth of the Elb, and some have been lately stranded in Holland. A further account of them may be seen in Anderson.

§ 20.

The 5th class comprehends the small whales that have teeth above and below, as :

10. The white-fish, which derives its name from its colour ; 'tis only two or three fathom long, but in other respects pretty much like the true whale, only the head is sharper and the two side-fins longer in proportion. 'Tis true it has but one nostril in the back of its head, but underneath are two oval apertures two or three inches in diameter, which unite in one above. The white wrinkled skin is the thickness of a finger, the fat is a hand's breadth thick, and it yields only about four barrels of blubber. Its flesh is as red as beef, and tastes almost like it. Their greatest rendezvous is at Disko ; however a great many are caught by the Greenlanders at Goodhope. As for the European whale-fishers, they don't regard them. Though I could not take a survey of one whole, because the Greenlanders cut them up before they bring them to land, yet I saw that the notion of its having no teeth in the upper-jaw is without foundation ; for I counted in each of the under-jaws 6 broad ones, and in one upper-jaw eight, and in the other nine, a little bent inwards and hollowed out ; exactly to suit those beneath. But the three hindmost in the upper-jaw, that have none to match them in the under, are only sharp pegs. 'Tis also without foundation that some suppose this to be the female of the unicorn fish, for they are very different from each other.

11. The grampus (*porcus marinus major*) has a flat nose, is 15 or 20 foot long, black above and white beneath, and in all other respects like the great whale. 'Tis very like this is the creature which the Icelanders call spring-whale from its leaping.

12. The porpoise, (*porcus marinus minor*) called the sea-swine from its wallowing in the sea, and having a nose



nose like the snout of a swine. It is pretty much like the grampus, only in its hog's nose, and being but about a fathom long. The fin upon the back is curved like a half-moon towards the tail. Its flesh does not only relish well to the Greenlanders, but to many fishers in Europe; for the porpoises are seen in plenty in all seas, especially if a strong wind rises, when they swim in droves around a ship, just as if they were running races. It has been observed in general, that the sea-animals not only keep in greater number near the surface of the waters when a storm is approaching, as if they were afraid of being dashed upon the sand-banks by the raging billows; but they also demean themselves like timorous anxious creatures, and are in an unusual agitation, when there is an eclipse of the sun or moon.

13. The dolphin, called also tumbler, from his leaping and tumbling, is very little different from the porpoise, only 'tis not so large, and has a sharper nose; therefore both the Greenlanders and Norwegians call both sorts *nisa*. But what is called the Dolphin in the southern seas, is quite a different kind of fish.

14. The sword-fish, in Greenlandish *tikagulik*, gets its name from the fin on its back, which is from 2 to 4 feet long, slender and bent inward towards the tail, though it resembles a blunted arrow more than a sword. This fish is 7 fathom long and has very sharp teeth. In troops they assault the largest whales, tear out whole pieces of flesh from their bodies, and don't desist till they have utterly destroyed them. Therefore they are called whale-killers by the New-Englanders. They are so strong, that a single one will hold and draw along a dead whale with its teeth, though several boats were towing it a contrary way. In Norway they are called fat-cleavers, but there they are not above a yard and quarter long.

15. The Greenlanders call another kind of sword-fish, *ardluit*. These are only five fathom long. Where these appear, all the seals disappear, else they make a desperate slaughter among them, for they have such sagacity and skill in catching them with their mouths and fins, that they are sometimes seen loaded with five at a time, one in the mouth, a couple under each

fin, and one under the back-fin. The Greenlanders catch these as well as the other whales, and eat their flesh with pleasure.

## § 21.

To the 6th class might be reckoned some rare and huge Sea-monsters, if there was but any thing, certain, known of them, or we could hear it from credible people who had seen them with their own eyes. Mr. *Paul Egede*, indeed, in his continuation of the Greenland relation, p. 6. says as follows concerning a prodigy, which might be called a sea-dragon, that he saw and delineated in his second voyage to Greenland, 1734, in the latitude of Good-hope, deg. 64.

“ July 6th a most hideous sea-monster was seen, which reared itself so high above the water, that its head over-topp’d our main-sail. It had a long pointed nose, out of which it spouted like a whale. Instead of fins it had great broad flaps like wings; its body seemed to be grown over with shell-work, and its skin very rugged and uneven; it was shaped like a serpent behind, and when it lived into the water again, it plunged itself backwards, and raised its tail above the water a whole ship-length from its body. Our eye could rate the measure of its body to be no less than the bulk of our ship in thickness, and in length 3 or 4 times as long. In the evening we met with rough weather, and the following day a storm.”

This partly agrees with what men (one would think) of credit have related of the great Sea-serpent that is seen in the Norway seas, though very seldom, and never but in a perfect calm, in the months of July and August. Its length is computed at 100 fathom, its thickness the compass of a great wine-vessel, and its folds in number from 20 to 100, like great floating casks. The northern poet, *Peter Dass*, compares it to 100 dung-heaps that lie in a row on a field to be ploughed; also with Behemoth and Leviathan, and with the mischievous crooked serpent. Its head is said to look like a horse’s head, its neck is decked with a long white mane hanging down, and its body consists of a grey  
slimy

slimy flesh. Mr. *Hans Egede*, in the 85th page of the English edition of his description of Greenland, quotes out of *Thormodor Torfæus's Historia Norvegiæ et Groenlandiæ*, something concerning the so called *mer-man*, which is described as having a head inclosed with a skin like a monk's hood, and a nose, mouth and eyes resembling a man's; there was such a one also, it is said, found dead in Norway of late years, three fathom in length. He also describes the *mermaid* as having long black hair, breasts, long arms, hands, and fingers webbed like a goose's foot, and as being shaped all below the middle like a fish with a tail and fins. They likewise talk of several sorts of great and small creatures in the ocean near Norway, and in the African and East-India seas, that resemble a man or an ape.

But the most horrible and hideous monster that the fables of the Norway fishers have invented is the *krake*, sea-horse or *havgufa*, which nobody ever pretends to have seen entire; yet the fishers give out, that when they find a place which is usually 80 or 100 fathom deep, to be at certain times only 20 or 30, and see also a multitude of fishes allured to the spot by a delicious exhalation which this creature emits, they conclude that they are over a *krake*; then they make haste to secure a good draught of fishes, but take care to observe when the soundings grow shallower, for then the monster is rising. Then they fly with speed, and presently they behold with the greatest amazement, in the compass of a mile or two, great ridges like rocks rising up out of the sea, dented with long lucid spikes, that thicken as they rise, and at last resemble a multitude of little masts. When now the monster has satisfied his rapacious jaws (which however no-body pretends to have seen) with fishes enough, which had been as it were stranded or entangled in the spikes on his body, he dives again with a violent agitation of the waters. No one pretends (as said before) to have seen this whole fish; but they represent it as a vast Polypus with a multitude of *antennæ* and *tentacula* or sensitive horns like the star-fish, *Stella arborescens*, *caput Medusæ*, Sea-sun, or Pliny's *Oxæna*, which are supposed, by some, to be the young of this monster.

We enter not into any discussion about these sea-monsters, which, except that mentioned above by Mr. *Egede*, have not as yet been seen in the Greenland sea. However, the compiler of the natural history of Norway, after rejecting the fabulous part, labours to demonstrate the possibility and real existence of such creatures, *a priori et posteriori*; for which purpose he summons many witnesses and introduces many uncommon observations, which are at least agreeable enough to read, in the 8th Chap. 2d. Part.

## § 22.

But to return to the proper Whale, I will here sub-join a relation from the mouth of a Missionary, who in 1745 was obliged to attend the whale-fishery in *Disko* in a Dutch vessel, of what he remarked and remembered of it. The whales in *Disko-bay* are killed in April, and if the fishers don't take any, or not enough, they follow them to the coasts of America, whither they steer their course, especially to Hudson's-bay; and, as *Ellis* says p. 349, towards the close of the summer into the South-sea. But at Spitzberg they take them in May and June, and after that they retire further eastward. When a whale is seen or heard, a long-boat with 6 hands must make up to it directly, and 5 or 6 such boats are always in readiness for it; they take what care they can to come on his side towards the head. When now the fish rises again to draw breath and stays up a while, as his manner is, the boat rows up to his side, and the harpooner strikes him mostly near the fin; that instant the boat hurries off before the fish feels the thrust and oversets the boat, or dashes it to pieces with the flouncing of its tail. The harpoon or harping-iron is a triangular barbed iron about a foot long and fastened to a stem. As soon as the fish feels the smart, it darts down in the deep, the harpoon is in him, and a line being fastened to the harpoon, (which is a finger thick, made of quite fresh hemp, and 100 fathom long, nine of which lines are laid in every long-boat) this line runs with such rapidity after the whale, that if it should entangle itself any where, it must either snap like a thread or overset the long-boat.

long-boat. Therefore a man is stationed to give great heed to the line, that it may run straight, and without being entangled, and another to wet the place with water where it runs over board, that it may not take fire by the friction of the wood. The whale flies on with the line like an eagle, and the boat hastens after him as fast as it can. If the fish is not mortally wounded, he can flounce about in the deep for an hour, and draw a line of a couple of thousand fathom after him, in which case the other boats hasten to their assistance, and add fresh lines. If he betake himself to the floating ice, they still row after him; but if he retreats under a great island of ice, they have no other way but to draw out the harpoon with all their might, but if that can't be done, they must cut the line in two; by which they miss a prize worth perhaps 200*l.* for a middling fish is estimated at that value. If the fish comes up again alive, they strike him with a couple of harpoons more, and then kill him out-right with their lances. As soon as he is dead he rises to the surface of the water, and the ballance of his body turns his belly upwards.

In the mean time the ship comes as well as it can to meet the boats, which are towing the fish along, and at length fasten it to the ship, by cutting two slits in the blubber, through which they draw a rope, and so lash it along side. The first work was to go with a boat into its jaws, and to cut out the whale-bone barters very cautiously from its gums, with a long bending knife, and to draw them up at the capstan. They only take the largest, which are 500, and they are worth as much as all the blubber of the fish. Then they cut off the blubber from the tongue, and after that proceed to strip his whole body of its fat, beginning both at the head and tail at once, and ending in the middle. The men that stand on the fish, have sharp irons on their shoes to prevent their slipping. They cut off the fat in long quadrangular pieces, and haul it upon deck by a pulley, where others cut it into less pieces and stow it for the present in the steerage or hold till their fishery is over. The tail and fins are cut off whole, but afterwards divided into little pieces, and reserved principally



principally for boiling glue. The tail consists of a number of sinews.

Such a busy band of 40 or 50 hands, distributed into smaller companies, and mutually aiding each other throughout the whole, must strip a fish in four hours time if all goes right. As the body of fat diminishes, progressively from the head and tail towards the middle, so they keep removing the ropes, until at length the fish turns round of itself. Then finally they cut away the ring of fat that was left to the last. With the loss of its fat the fish loses its buoyant faculty; therefore, when it is turned adrift, down goes the carcass or scrag into the deep, with a general and joyful huzza of the whole crew. In a few days it bursts and rises again, and its vast stock of flesh regales the fishes, birds and bears with a profuse festivity. But if the cutting up the whale is obliged to be deferred on account of turbulent weather, or the capture of more fishes, it will swell with a humming noise, and at length burst with a dreadful sound, and at the same time will scatter a vermilion-coloured fishy moisture out of its entrails, which stinks horribly.

When they have enough, they sail away to some haven, or in serene weather, grapple on the ice, and unload the casks to gain more room for cutting it small, for now they haul up all the blubber out of the hold of the ship, and take off all the rind, which they cast into the sea, and there the Greenlanders gather it up and eat it. They cut the blubber in little longish pieces, lower it down into the hold in leather bags, empty it into tubs, so fill one vessel after another with it. While at this work, the train runs about the ship above the shoes, this they lade up or catch in pails at the water-gutters of the ship, and so pour it into the vessels with the blubber. That now that leaks, and drops through the cask, is the finest and best, and is called *clear-train*, and the remainder that is boiled out of the blubber is the *brown-train* (\*). The greaves or offal that remains

\* In *Andersen's* ingenious notes to his account of Iceland, p. 99, may be seen some observations of the etymology and import of the word *train*, which is almost the same in the Russian, Iceland, Norwegian and German languages, and in the other languages that have any affinity with them, nay even in Greek, Hebrew and Arabic.



is so trifling, that 100 barrels of blubber will produce 96 barrels of train.

§ 23.

As to the whale-fishery of the Greenlanders, it is to be observed that the proper whale and the unicorn are only caught in the north, but the cashelot or *spermaceti* whale, and the other lesser sorts, are also caught in the southern parts. But I will only describe the method of those in the north. They dress themselves in the best manner for it, because according to the portentous sayings of their forcerers, if any one was to wear dirty cloaths, especially such in which he had touched a dead corpse, the whale would escape, or even if it was already dead, would at least sink. The women are also obliged to be parties in this exploit, and their business is to row, and to mend the men's sea-jackets, and the boats directly as soon as they are damaged. They make boldly up to the fish in their men's and women's boats, and strike it with several harpoons, to which bladders are hung made of great seal-skins, several of which so encumber and stop the whale, that it cannot sink deep. When he is tired out, they dispatch him quite with their little lances. Then the men creep into their sea or spring-jackets, which are made of seal-skin, and answer to shoes, stockings, gloves, cap and all in one piece, and are fastened tight round the head. In these they leap fearless upon the fish, and into the sea; for the air in the jacket prevents their sinking, and enables them to stand erect in the water. Then they cut off the blubber, and are also pretty dexterous in cutting out the whale-bone bards, considering the bad knives they have. But the multitude is very disorderly in cutting off the fat. Men, women and children run all promiscuously in a heap among one another and over one another, with sharp and pointed knives; for every body, if it is only a spectator, may share in dividing the spoil. It is surprising how artfully they guard themselves that no one is badly wounded, though it never ends without slight wounds.

They catch the smaller sorts of whales in the same manner as they do seals, or hunt them into the narrow creeks

creeks, where they are stranded. In the same manner the Icelanders terrify the whales by a dreadful shouting, dashing the water, or stouncing things into it, and thus hunt them so far into an inlet, till they are stranded; yet they know how to kill them with the harpoon. Sometimes they pour blood into the water that he may fly to the land out of aversion for it, and there be stranded; this possibly gave occasion to the story of a tub, with which the whale-fishers, as also with a red cloth, try to entertain the whale till they can pierce him unobserved.

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## CHAP. IV.

### OF THE QUADRUPED SEA-ANIMALS, OR SEALS.

#### § 24.

**I**T remains to say something of those sea-animals that have four feet, and are amphibious, viz. the *Seal* or Sea-calf, in Latin *phoca*, in Greenlandish *pua*, and in French *loup marin*. There are several sorts of them, but they are all alike in having a firm, tough, hairy skin like the land-animals, only that the hair is thick, short and smooth, as if it was rubbed over with oil. They have two short feet before standing downwards for the conveniency of rowing, and behind they have also two standing outwards for steering, one on each side of a short tail. With these they strike the water behind them, and drive themselves along. They have five toes on their feet, each consisting of four joints, and terminating in a long nail or claw, with which they climb up the ice or the rocks. The hinder feet are palmated, or joined together with a thin skin like a goose's foot, so that in swimming they are spread like a fan. The water is their proper element, and any fish they can get, their food. Yet they often lie on the ice or land, to bask in the sun-beams or sleep. When they are sleeping, they snore very loud, and may easily be surprized in their sound sleep. They have a lame gait or walk; but yet they can pad along so fast with their fore-feet, and give such leaps with their hind-feet, that  
a man

a man can't easily overtake them. Their head has pretty much the resemblance of a dog's head with the ears cropt, though some are rounder and others sharper. Their cry has something of a dog, but more of a wild swine, and their young ones cry like a cat. Their jaws are planted with sharp teeth, and their lips with strong hair like bristles. They have two nostrils in their nose, and are obliged to come up to the surface of the water every quarter of an hour to take air. They have large fiery eyes with eye-lids and eye-brows; they have a small aperture for the ear, but no flaps. Their body is bulky in the middle, but runs out conical before and behind, that they may make their way through the water so much the easier. At the first glance they look most like a mole. Their fat is from a finger to a hand-breadth thick; their flesh red, tender, juicy and fat, almost like the flesh of wild swine, nor does it taste so filthy as the flesh of most sea-birds does.

§ 25.

Some sorts of these animals, though not all, are found in all other seas, and as far as we can form a judgment, there are some sorts the same as our Greenland seals, both in shape and colour. A Jutlander assured me, that he had seen seals in their seas which had a fish's finny tail instead of hinder feet. The description of seals in *Pontoppidan's natural History* coincides with this. *Anderson* says (p. 235.) that there are seals in the fresh water-lake Baikal in Tartary, which lies at least 20 degrees distant from the sea; it is probable they strayed up the river Jenisei and there propagated, and could at length subsist without sea-water. The seal that was caught in the Elb by Magdeburg, in the spring, 1761, is still in fresh remembrance. There are five species of them caught here, they are indeed alike in the shape of their body, but are different in size, in hair and in their heads. I must call them by their Greenland name, because I know no German name for them.

1. *Kassigiak* is a long seal with a thick head, its colour black sprinkled with white. The Greenlanders in Ball's river catch the most of this sort, and they catch them all the year round. They (and we too) make

make the best cloathing of the skins of their young ones, and if the back is black and the belly white, they look as noble and as rich as velvet. Therefore the skins of the young ones are exported in great number, and worn for waistcoats. The older the creature is, the larger are the spots, so that some of them look like tigers skins, and are used for housings or coverings for horses. A full-grown seal of this species is about 2 yards long.

2. *Attarfoak* has a pointed head and big body, and more and better blubber than the former. When 'tis full grown 'tis near 3 yards long, and then 'tis almost all of a white-grey colour, and has a black figure on its back like two half-moons, with their horns in a uniform direction towards one another: but there are others somewhat blackish all over. All seals vary annually their colour till they are full grown, but no sort so much as this, and the Greenlanders vary its name according to its age. They call the fœtus *iblau*; in this state these are quite white and woolly, whereas the other sorts are smooth and coloured. In the 1st year 'tis called *attarak*, and 'tis a cream-colour. In the 2d year *atteisfak*, then 'tis grey. In the 3d *aglektak*, painted. In the 4th *milektak*, spotted; and in the 5th year *attarfoak*. Then it wears its half-moon, the signal of maturity. Its pelt is stiff and strong, and therefore it is made use of to cover trunks with. The Greenlanders curry the hair off in dressing the pelt, but leave a little fat inside it, that they may dress it so much the thicker; they cover their boats with them. They use the undressed ones for tent-skins, and sometimes, though but very rarely, and when they have nothing else, for cloaths. This seal yields the most and best blubber, and the train that drops from it is not much thicker, nor worse, or more rancid than stale oil of olives. The blubber hath so little greaves, that they say they can draw and refine a couple of quarts of train more out of a barrel than they put in of blubber, if the cask does not leak, which may very easily happen.

3. *Neitsék*, is not very different from the former in size or colour, only that the hair is a little browner or a pale

a pale white, nor does it lie smooth, but rough, bristly, and intermixed like pigs hair. If garments are made of this pelt, the rough side is generally turned inward.

4. *Neitserfoak*, signifies in Greenlandish only so much as a great neitlek, but there is a great difference between them; for beside that this last is much larger, it has also a short, thick, black wool under its white hair, which gives it a beautiful grey colour. It has likewise a thick folded skin on its forehead, which it can draw down over its eyes like a cap to defend them against the storms, waves, stones and sand; it is for this reason called *clapmutz*. This creature is only caught in the southern parts.

5. The *utsuk* is the largest species of Seals, upwards of three yards long. It has black hair, and a thick skin, out of which the Greenlanders cut the thongs or lines a finger-thick for their seal-fishery. This species also is taken only in the south.

## § 26.

The 6th species is the sea-cow, called in German, *wallroß*, in Latin, *rosmarus*, in French, *vache marine*, and in Greenlandish *auak*. Their bodies resemble a seal, but their heads are very different; for the head of this is not long, but stubbed and broad, and therefore it might be called a sea-lion\*, or perhaps elephant, on account of the two long tusks it has. There are not many of these singular sea-animals seen here, yet I will describe one that I viewed as well as the hurry of the Greenlanders in cutting it up would permit me.

It might be six yards long and near the same in circumference at the breast. Its hide was nowhere smooth, but was much wrinkled all over its body, especially about the neck, and had but few hairs growing on it; 'tis a finger thick, but about the neck twice as thick and brawny, therefore the Greenlanders like to eat it raw. This creature weighs at least 400 pound. Its blubber is white and solid like bacon, and a hand-breadth thick, yet it does not yield so much nor so good

\* 'Tis so named in Lord Anson's Voyage.



train by far as the seal's blubber, because of its tough greaves. Its legs both behind and before are longer and clumsier than the seal's; and its toes, some of whose joints are a span long, have not such long and sharp claws. Their head is oval, but the mouth so small that I could not quite put my fist into it. The underlip terminates in a point in the form of a triangle, and is a little prominent between the two long tusks. On both its lips, and on each side of its nose, is a kind of fungous skin, a hand's-breath, stuck with a plantation of monstrous bristles, that are a good span long, and as thick as a straw; they are like a three-stranded cord, pellucid, and give the animal a majestic, though a grim aspect. The nose is very little raised, and the eyes not larger than an ox's. I could perceive no eyelids, and as I was at first searching for the eyes and temples, and could not find them, a Greenland boy pressed the skin, and out sprung the eyes; so I found that I could squeeze them in and out the depth of a finger; from whence I might conclude that this creature had also a shelter for its eyes in stormy weather, by drawing them into a safe repository. The ears are situated far back in the nape, and their perforations enter the cranium quite behind, nor have they any flaps, so that I could scarce find their little apertures. It had no sharp *incisores* in its mouth, and none at all before, but only four teeth on each side; on the right side of the under-jaw three pretty broad concave grinders. Therefore it cannot catch and chew fish like the seal, and the two long tusks or horns growing out of its face above the nose, and bending down over its mouth, so as almost to barricade it up, seem to be more an impediment than a help to it. The inside of these tusks is finer and more compact than ivory, 'tis also quite white, only the very heart of it is somewhat brownish. At the root where they enter the skull, they are a little hollow, not quite round, and mostly full of notches; and they say that they seldom find one with two whole sound tusks. The right tusk is about an inch longer than the left, and its whole length is 27 inches, 7 of which are grafted within the skull; its circumference is 8 inches. They stand about three inches asunder in the head,  
and



and at their extremities 9 inches apart, and bent a little downwards. One tusk weighs 4 pound and half, and the whole *cranium* 24 pound. Such a *cranium*, together with other Greenland rarities, has been made a present of to the museum of the college of the *Unitas Fratrum* at Barby.

The use the sea-cow makes of these tusks seems to be in part to scrape the muscles and such kind of shell-fish out of the sand and from the rocks, for these and sea-grafs seem to be its only food; and also to grapple and get along by, for he fastens them in the ice or rocks, and thus draws up his unwieldy helpless trunk; and finally 'tis a weapon of defence both against the white bear on the land and ice, and the sword-fish and such sorts of nimble and fierce enemies in the sea.

What induced Martens to conclude that it lives on sea-grafs mostly, was, that its dung looked like horse-dung. But he also supposes that it eats flesh, because it seizes upon the skin of the whale which is thrown over-board, draws it under water, and then throws it up aloft again. But the Greenlanders have made the same observation with respect to the sea-fowls, that he draws them under water with his long tusks in play, and then throws them up in the air, but never eats them.

§ 27.

We meet with few sea-cows in Davis's-straits, but the greater is their resort by Spitzberg, Nova-Zembla, and in the Waygat, as far as the river Ob. From thence to Kolyma, and all along the coast of the Ice-sea are no traces of them, but then again they are so much the more numerous in the sea of Kamshatka, where, according to D. Gmelin's account in his Siberian Journey, Part III. p. 164, they found on the shore great numbers of shed teeth, that were much larger and heavier than the Greenland teeth, and are said to weigh 10, 20, nay 30 pound each. In former times people killed them in great numbers with harpoons by Spitzberg, mostly on shore, where they lay in large droves sleeping. They killed them chiefly for the sake of

of their teeth, of which the artificers wrought all sorts of beautiful trinkets. But after they came to know that man was their most dangerous foe, they are said to have made the capture more difficult and rare to him, by setting a watch, rendering each other mutual faithful aid, and when they were wounded in the water, by endeavouring to overset the boat, or diving and striking a hole in it.

But to return again to the Seals, they say there are but few by Spitzberg, but they make it up on the coast of East-Greenland. On this occasion Martens makes this observation, that where there are many Seals, there are but few Whales, because the seals eat away all from them. And Johnston in his *Hist. nat. de Pifcibus*, Art. VI. makes another singular observation concerning them, that in warmer climates they rob and ruin the vineyards and orchards contiguous to the sea-shore. Again, that they can not only be caught alive and tamed, but also accustomed to come out of the sea to land, and to take their food from men; this Charlevoix also relates of Canada. *Voyage de l'Amerique*, Let. VIII.

In Davis's Straits the two first described species of seals are in the greatest plenty, viz. the spotted *kaffiget*, and the black-sided *attarfeit*. The first sort is to be met with all the year round, though not always in equal numbers. They cannot be caught by single Greenlanders, except they are with young and helpless, because they are so watchful; but they must be surrounded and killed by several together, according to the mode of the clapper-hunt. But the two last species emigrate twice a year out of these parts. First they retire in July, and return again in September; this time 'tis thought they go in pursuit of food to other regions, because they don't depart all in a body together, and moreover come back very fat. The 2d time they all set off in March to cast their young, and in the beginning of June back they come, young and all, like a great flock of sheep\*. But then they are very lean.

\* *Horrebow* remarks of this species of Seals, that in December they come to the north-side of Iceland, and in March they all go away again.

In this last tour they seem to observe a certain fixed time and track, like the birds of passage, and take a route that is free from ice; therefore the ships near Spitsberg can safely follow them. We know they come up out of the south first, then 20 days after they are 80 or 100 leagues further north, and the longer the date, the further they lose themselves in the north. We can pretty well ascertain the day at the end of May, when they will be again at Frederic's-Hope, and in the beginning of June at Good-hope, and so further north. Then they make their appearance in great droves for many days together; part of them stay and part proceed further north. But the place they retire to in that last circuit, cannot be determined with equal certainty. They cannot subsist at the bottom of the sea, for they must draw breath. They do not go to America, for their course is not steered westward but northward; nor do the sailors ever see them in the open sea at this season. They don't stay in the north neither to cast their young among the ice, and the uninhabited peaceful rocks; for we see them return from the south and not from the north. Therefore they must either find a way through some narrow passage or sound, such as it is imagined that channel may be in Disko-bay, now covered with ice, in the 69th deg. and also that in *Thomas Smith's* Sound in 78th deg. or else they must get round Greenland through some supposed open sea further north under the pole, and so arrive at the east-side, and then round again this side Iceland by Statenhook. It is certain they do not undertake this voyage as epicures for the sake of good living, for they all come meagre home; but they go to bring forth their young, and when it is over, they hurry back again so fast, that they do not take time enough to eat their belly full and to sleep sufficiently. It may be they are compelled to such a speedy flight by the *Robben-schlaeger*, or ships that go upon the seal-fishery in April and May, though they might else make a longer stay for the sake of their tender cubs.

These Seal-catchers try to surround them upon the ice, where they lie sleeping in whole herds; first they

frighten them by shouting, and when they stretch out their necks and yell, they give them one desperate blow upon the nose with a club, by which they are stunned or stupified. But they soon come to themselves again, (for they are so hard to be killed, that many a one turns about its head to bite even when they are slaying it) therefore the executioners must hurry round the second time to dispatch those quite that were felled down. In this manner those ships that catch no whales, may procure with little trouble a freight of seal's fat that even exceeds whale-blubber. And besides they gain for a booty a good stock of pelts, which beside their common use, may be dressed like leather. It is reported that the Icelanders also catch them in nets from 60 to 200 in a day, but this could not be effected yet in Greenland.

## § 28.

There is no people to whom the seals are so profitable, nay so indispensably necessary, as the Greenlanders, for the sea is their corn-field, and the seal-fishery their most copious harvest. Seals are more needful to them than sheep are to us, though they furnish us with food and raiment, or than the cocoa-tree is to the Indians, although that presents them not only with meat to eat and covering for their bodies, but also houses to dwell in and boats to sail in, so that in case of necessity they could live solely from it. The seals flesh (together with the rein-deer, which is already grown pretty scarce) supplies the natives with their most palatable and substantial food. Their fat furnishes them with oil for lamp-light, chamber and kitchen fire; and whoever sees their habitations, presently finds, that if they even had a superfluity of wood it would not do, they can use nothing but train in them. They also mollify their dry food, mostly fish, in the train; and finally they barter it for all kinds of necessaries with the factor. They can sew better with fibres of the seals sinews, than with thread or silk. Of the skins of the entrails they make their windows, curtains for their tents, shirts, and part of the bladders they use at their harpoons; and they make train-bottles of the maw. Formerly for want of  
iron

iron, they made all manner of instruments and working tools of their bones. Neither is the blood wasted, but boiled with other ingredients and eaten as soup. Of the skin of the seal they stand in the greatest need; for supposing the skins of rein-deer and birds would furnish them with competent clothing for their bodies, and coverings for their beds; and their flesh, together with fish, with sufficient food; and provided they could dress their meat with wood, and also new model their house-keeping, so as to have light and keep themselves warm with it too; yet without the seal's skins they would not be in a capacity of acquiring these same rein-deer, fowls, fishes and wood, because they must cover over with seal-skin both their large and small boats, in which they travel and seek their provision. They must also cut their thongs or straps out of them, make the bladders for their harpoons, and cover their tents with them, without which they could not subsist in summer.

Therefore no man can pass for a right Greenlander, who cannot catch seals. This is the ultimate end they aspire at, in all their device and labour from their childhood up. It is the only art (and in truth a difficult and dangerous one it is) to which they are trained from their infancy, by which they maintain themselves, make themselves agreeable to others, and become beneficial members of the community. But no one can rightly comprehend their method of proceeding till he has taken a view of their boats and instruments, which will be described in the sequel.

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B O O K III.  
*Of the Greenlandish Nation.*

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C H A P. I.

OF THE GREENLANDERS PERSON, AND WAY OF  
LIVING.

§ I.

**T**HE Greenlanders call themselves without any further ceremony *Innuït*, i. e. Men, *Indigenæ* or Natives. The Icelanders, who many hundred years ago discovered and possessed this country and the neighbouring coasts of America, called them in scorn *Skrællings*, because they are little of stature; few exceeding, the most not amounting to, five foot high, and having the appearance of imbecillity at the same time \*. Yet they have well-shaped, proportionable limbs. Their Face is commonly broad and flat, with high cheek-bones, but round and plump cheeks. Their eyes are little and black, but devoid of sparkling fire. It is true their nose is not flat, but it is small, and projects but little. Their mouth is commonly little and

\* It is a common observation that men, as well as beasts and the products of the ground, grow smaller and smaller towards the pole, though the elk, the white bear, and the rein-deer are manifest exceptions to this rule. Some people attribute their diminutive stature to the cold pinching air and mists. *Elfs* (who has given us the most ample description of the *Esquimaux* in Hudson's bay, who agree with our Greenlanders almost in every thing, and very likely were one people originally) observes, p. 256, that though there are large trees growing at the bottom of Hudson's Bay, there are nothing but shrubs in the 61st degree; and also that the people kept diminishing in stature the higher they lived, till the 67th degree, where there are no people at all.



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B O O K III.  
*Of the Greenlandish Nation.*

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C H A P. I.

OF THE GREENLANDERS PERSON, AND WAY OF  
 LIVING.

§ I.

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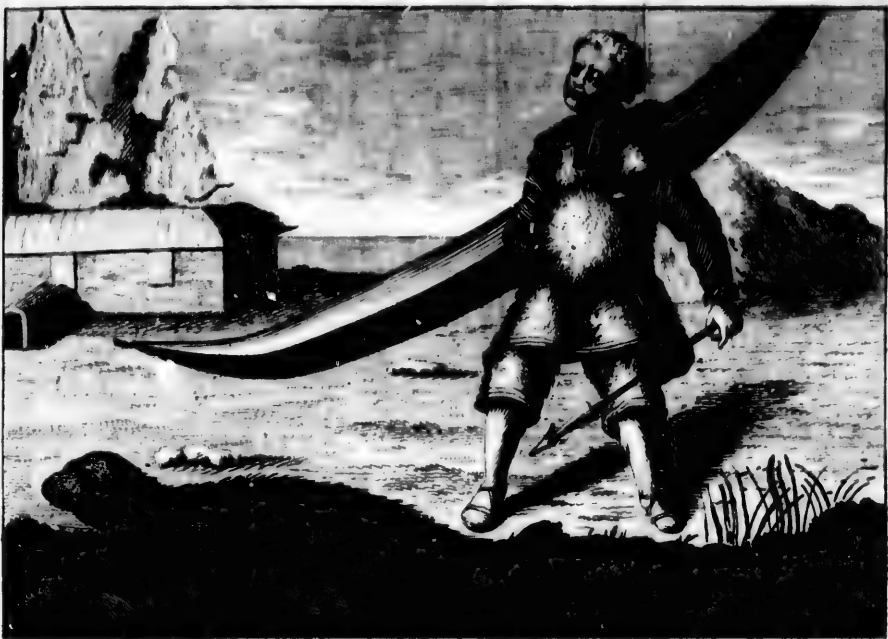
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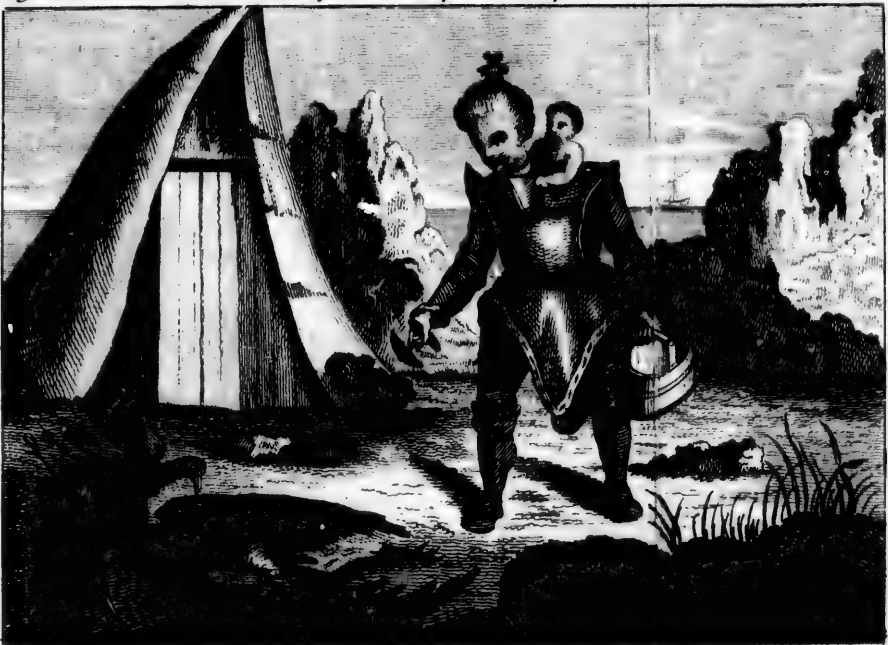
ound,

*A Greenlander as he comes from the Sea, with his Kaiak on his Arm; with a Greenland House & a Seal.*

III.



*A Greenland Woman, a Child at her Back within her Garment, in her Right-Hand a Womans Knife, in her left a Water-pail; a Tent & some Sea-Towl.*



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Chap. I. THE GREENLANDERS WAY OF LIVING. 133

round, and the under-lip somewhat thicker than the upper. Their body is dark-grey all over, but the face brown or olive, (and yet in many the red shines through). This brown colour seems not to be altogether from nature, because their children are born as white as others, but may proceed in part from their dirtiness, for they are continually handling grease or train, sitting in the smother of their lamps, and seldom wash themselves. Yet the climate may contribute a good deal to make this colour hereditary and proper to them, after so many generations, especially the sudden alternative of cold and raw air, and burning heat of the sun in summer; and this makes the Europeans that live there somewhat browner too. But it is probable their perpetual trainy food may contribute the most to their olive-tinge, for their blood becomes so dense, hot and unctuous by it, that their sweat smells like train, and their hands feel clammy like bacon. But there are some that have a moderate white skin, and red cheeks, and more whose face is not so very round; these might easily pass undistinguished among the Europeans, especially among the inhabitants of some of the mountains of Switzerland. I have also seen Greenlanders whose fathers were Europeans, but they were educated according to the Greenland mode. These are not different from the rest in colour, but in certain lineaments of the countenance. Again I have seen the children of another European by a half-Greenland woman, that were as beautiful as any in Europe.

They have universally coal-black, straight, strong and long hair on their heads, but they have seldom any beard, because they constantly root it out. Their hands and feet are little and soft, but their head and the rest of their limbs are large. They have high breasts and broad shoulders, especially the women, who are obliged to carry great burdens from their younger years. Their whole body is fleshy, and well enriched with fat and with blood; therefore they can endure the cold very well with very thin cloathing and bare heads and necks; and they commonly sit naked in their houses, all except their breeches; their bodies then emit such a hot steam, that an European that sits by cannot endure it.

And when they (the christian converts from among this nation) are assembled even in the winter-time to their divine worship, they evaporate or rather blow out such a calidity, that we are presently obliged to wipe off the sweat, and can scarce draw our breath for the thick exhalation.

They are very light and nimble of foot, and can use their hands too with a good deal of dexterity and skill. There are but few maimed or infirm people among them, and fewer misshapen births. They do not want for activity and strength of body, though they don't know how to set about any work they are not used to; however in their own business they excel us. Thus a man that hath eat nothing for three days, at least nothing but sea-grass, can manage his little Kajak or canoe in the most furious waves; and the women will carry whole a rein-deer the space of four leagues, or a piece of timber or stone, near double the weight of what an European would lift.

### § 2.

It is hard to form a true judgment of their Temperament, because their mental qualities are so blended, that one cannot take a distinct survey of them. Yet they seem to be principally of a sanguine disposition, intermixed with something phlegmatic; I say principally, for there is a difference among Greenlanders, as as well as among other nations, and there are also cholerick, and melancholy complexions. They are not very lively, much less jovial and extravagant, yet they are good-humoured, amicable, sociable, and unconcerned about the future. Consequently they are not covetous to scrape a heap of stuff together, but are liberal in giving. It is true, one cannot perceive any peculiar high spirit in them, but yet they have, out of ignorance, a good share of what we may call rustic or peasant's pride, set themselves far above the Europeans, or *Kablunæt* as they call them, and make a mock of them among themselves. For though they are obliged to yield them the pre-eminence both in understanding and manual performances, yet they don't know how to set any value on these. Whereas on the other hand their  
own



### B. III.

### Chap. 1. THE GREENLANDERS WAY OF LIVING. 135

own inimitable skill in the catching seals, which is their staff of life, and besides which nothing is indispensably necessary with them, affords sufficient food for their good conceit of themselves. And 'tis certain they are not so foolish and stupid as the savages are commonly thought to be, for in their ways and employments they are wise and sharp enough. But yet they are not so ingenious and polished neither as many report them to be. Their reflexion or invention displays itself in the employments necessary to their subsistence, and what is not inseparably connected with that, has not a thought of theirs bestowed on it. Therefore we may attribute to them a simplicity without silliness, and good sense without the art of reasoning. \* They count themselves to be the only civilized and well-bred people, because many unseemly things which they see too too often among the Europeans, seldom or never occur among them. Therefore they use to say, when they see a quiet modest stranger: "He is almost as well-bred as we;" or, "He begins to be a man, that is, to be a Greenlander." They are not litigious but patient, and recede when any one encroaches upon them; but if they are pushed to that degree that they can go no further, they become so desperate, that they regard neither fire nor water.

\* What *Gmelin* writes of the *Tunguses*, Part II p. 216, is very well adapted to the Greenlanders: "They are plain and upright," says he, "yet more because they have no opportunity to exercise their understanding about any other affair but their hunting, than any particular principle or bent towards sincerity. The common report is, that they are stupid, because they may easily be cheated; but for my part I believe, that others are equally as stupid; and according to this procedure, we must call every man a fool, who has no great acuteness in things that he has had but little opportunity to hear and see much of. We discover the natural understanding of most nations best in their common employments and institutions. Therefore it is no wonder that the *Tunguses* have not exercised their understandings in things that never lay in their way. They are as sharp-witted in their matter, as the greatest sharper, on the other hand, may perhaps be awkward in hunting."

We may see that the Greenlanders possess a competent share of understanding and the art of imitation, by this, that the baptised Children easily learn to read, and also to write very prettily, and that one of our Greenlanders is the common gun-stock maker, and another is the barber for the Europeans.

They are not idle, but always employed about something; yet they are very variable or fickle, so that if they begin a thing, and any unexpected difficulty thwarts them, they throw it by directly. In the summer they sleep 5 or 6 hours, and in the winter 8. But if they have worked hard, and waked all night, they will sleep the whole day. In the morning, when they stand with pensive silence upon some eminence, and take a survey of the ocean and the weather, they are commonly thoughtful and dejected, because the burdens and the dangers of the day stand in prospect before them. But when no labours demand their application, or they return home from a successful fishery, they are cheerful and conversable.

They are such adepts in disguising or suppressing their passions, that we might take them for Stoics in appearance. They affect also to be very resigned in calamitous accidents. They are not soon irritated to anger, or can easily bridle their animosity; but in such cases they are quite dumb and sullen, and don't forget to revenge themselves when an opportunity presents itself. But I shall have a better opportunity to speak further of their morals hereafter.

### § 3.

They make their Cloaths of the skins of reindeer, seals and birds. Their outer garment is sewed fast on all sides like a waggoner's frock, only not so long and loose, so that they first put in both arms, and draw it over their heads like a shirt, but there is no open slit before, 'tis sewed together up to the chin. At the top of it, a Cap or Hood is fastened, which they can draw over their heads in cold or wet weather. The Man's outer coat reaches only half down his thigh, nor does it fit tight about him; yet it admits no cold air to penetrate, because 'tis close before. They don't sew with the gut, but with the sinews of rein-deer and whale, which they split very thin and small, and then twist them together double or threefold with their fingers. Formerly they used the bones of fishes, or the very fine bones of birds instead of needles, and their knives were

## Chap. I. THE GREENLANDERS WAY OF LIVING. 137

were of stone. But now they use steel needles, (and none but the finest will serve them) and we cannot sufficiently admire the neatness and ingenuity of their work. The furriers and workers in furr-cloaths confess that they cannot come up to them in that branch. The skins of fowl with the feathers inward, are made up into what may be called their shirts, tho' they make them of reindeer-skins too. They put another garment of skin over this, and some of them use for that purpose a fine-haired reindeer pelt; but these are now grown so rare, that none but the wealthy dames can cut a figure with them. The seal-pelts are the most common, and they generally turn the rough side outwards, and the borders and seams are ornamented with narrow stripes of red leather and white dog-skin. But at present most of the men of substance wear their upper garment of cloth, striped linen, or cotton, yet made after the Greenland cut. Their breeches are of seal's-skin, or the thin-haired skins of reindeer, and are very short both above and below. Their stockings are made of the skins of young seals found in the dam's body, and their shoes of smooth, black, dressed seal's leather. They are tied on the instep with a thong drawn through the sole beneath. The soles stand out bending upwards for two inches breadth behind and before, and are folded with a great deal of nicety, but they have no heels. Their boots are made just the same. The Greenlanders that are rich wear now sometimes woollen stockings, breeches and caps. When they travel by sea, they put on as a great-coat over their common garment, a *tuelik*, i. e. a black, smooth seal's hide, that keeps out water; and perhaps underneath too a shirt of the intestines of some creature in order to keep in their natural heat and keep off the wet.

The Women's cloaths differ from the men's only in a few things. Their jackets have high shoulders and a higher hood; they are not cut all round even at the bottom like the men's, but they round off from the thigh downward and form both behind and before a long flap, the pointed extremity of which reaches below the knee,

knee, and is bordered with red cloth. They also wear breeches, with short drawers under them. They are fond of making their shoes and boots of white or red leather, and the seam which is before is figured and sewed very neat. The mothers, and children's nurses or waiters, put on an *amaut*, i. e. a garment that is so wide in the back as to hold the child, which generally tumbles in it quite naked, and is accommodated with no other swaddling cloths or cradle. To keep the infant from falling through, they bind the garment fast about their waist with a girdle that hath a button or buckle before. Their every day's dress drips with grease, and swarms with lice, which they don't throw away when they catch them, (at which they are as dexterous as any beggar) but crush between their teeth. But they keep their new and holiday dress very neat.

The men wear their hair short, commonly hanging down from the crown of their head on every side, and squared off at their foreheads. Some cut it off as high as their poll, that their locks may be no impediment to their work. But it would be a reproach to a woman to cut off her hair. They never do it but in cases of the deepest mourning, or if they resolve never to marry. They bind their hair in a double ringlet at the top of their head, in such manner that a long broad roll or tuft, and another little one over it, decorate the crown of the head, which they bind with some gay bandage, adorned perhaps also with glass-beads. They wear the same kind of gems in their ears, round their neck and arms, and round the borders of their clothes and shoes. They also begin to alter one thing or another in the mode of their dress, and the rich ones bind a fine-figured strip of linen or silk round their forehead, yet so that the ringlet of hair, as their most stately ornament, may not be covered and hid. But if they aim at being very beautiful, they must have a thread, blackened with soot, drawn betwixt the skin of their chin, and also their cheeks, hands and feet, which leaves such a black mark behind when the thread is drawn away, as if they had a beard. The mother performs this painful operation on her daughter in her childhood, for fear she might never get a husband. The Indians

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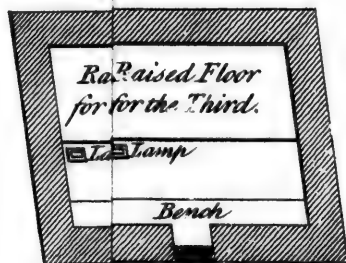
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*Profile for three Families.*

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Chap. I. THE GREENLANDERS WAY OF LIVING. 139

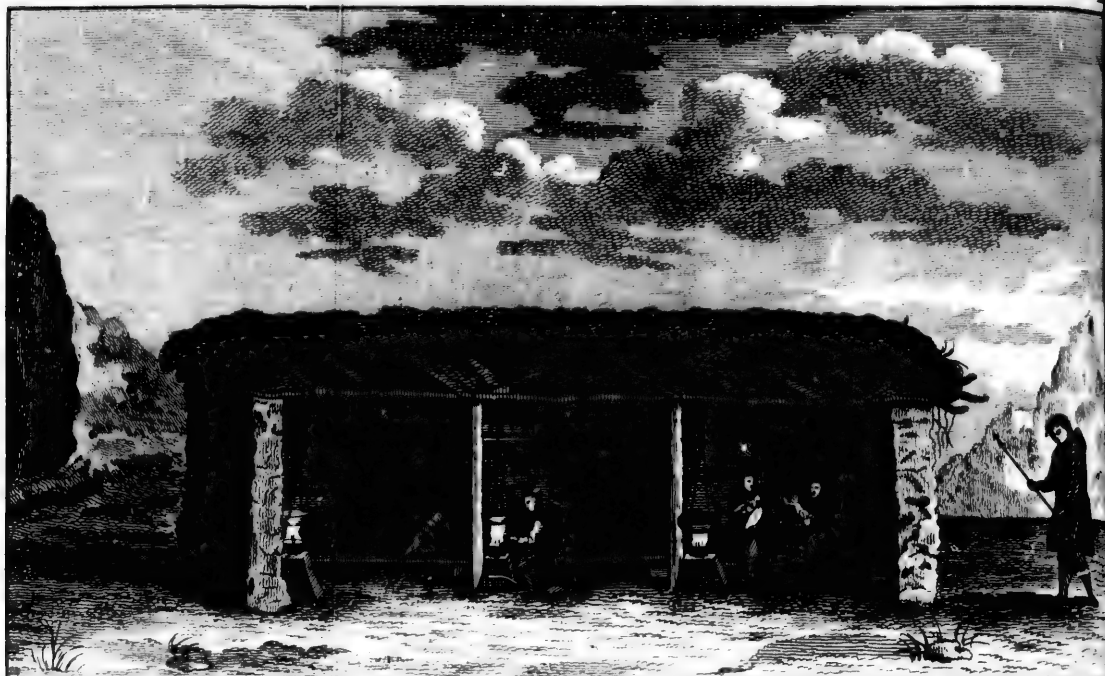
in North-America, and several tribes of the Tartars, have the same custom, not only the women but the men also, in order respectively to make themselves look beautiful or terrible. Our baptized Greenlanders have relinquished this practice long ago, as a senseless vanity that was meant for a temptation to sin.

§ 4.

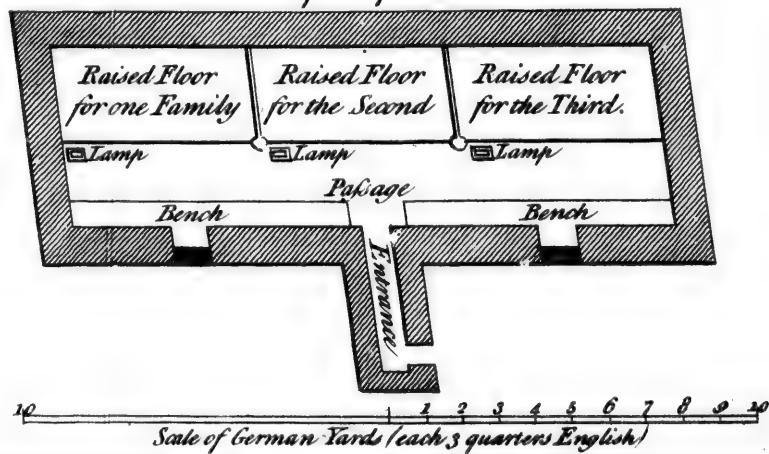
In Winter they live in Houses, and in summer in tents. The houses are two fathom in breadth, and from 4 to 12 fathom in length, according as more or fewer live in them, and just so high as a person can stand erect in. They are not built under ground, as is commonly thought, but on some elevated place, and preferably on a steep rock, because the melted snow-water may run off the better. They lay great stones upon one another near a fathom broad, and layers of earth and sods between them. On these walls they rest the beam, the length of the house; if one beam is not long enough, they join two, three, or even four together with leather straps and support them with posts. They lay rafters across these, and small wood again between the rafters. All this they cover with bill-berry bushes, then with turf, and last of all throw fine earth on the top. As long as it freezes, these roofs hold pretty well, but when the summer-rains come, they fall mostly in, and both roof and wall must be repaired again the ensuing autumn. They never build far from the water, because they must live from the sea, and the entrance is towards the sea-side. Their houses have neither door nor chimney. The use of both is supplied by a vaulted passage made of stone and earth two or three fathom long, entering through the middle of the house. It is so very low, that 'tis scarce sufficient to stoop, but one must almost creep in on hands and feet, especially where we first step down into the passage both from within and without. This long entry keeps off the wind and cold excellently, and lets out the thick air, for smoke they have none. The walls are hung inside with old worn tent and boat-skins, fastened with nails made of the ribs of seals; this



*Profile of a Greenlandish House for three Families.*



*Ground-plot of the Same.*



this is to keep off the damp ; the roof is also covered with them outside.

From the middle of the house to the wall, the whole length of the house, there is a raised floor or broad bench a foot high, made of boards and covered with skins. This floor is divided into several apartments resembling horses-stalls, by skins reaching from the posts that support the roof to the wall. Each family has such a separate stall, and the number of families occupying one such house are from 3 to 10. On these floors they sleep upon pelts ; they also sit upon them all the day long, the men foremost with their legs hanging down, and the women commonly cross-leg'd behind them in the Turkish mode. The woman cooks and sews, and the man carves his tackle and tools. On the front-wall of the house where the entry is, are several square windows, the size of two full feet, made of seal's guts and halibut's maws, and sewed so neat and tight, that the wind and snow is kept out, and the day-light let in. A bench runs along under the windows the whole length of the house, on this the strangers sit and sleep.

By every post is a fire-place. They lay a block of wood upon the ground, and upon that a flat stone ; on the stone a low three-leg'd stool, and on that the lamp, hewn out of their French-chalk or soft bastard-marble a foot long, and formed almost like a half-moon ; it stands in an oval wooden bowl to receive the train that runs over. In this lamp filled with train of seals, they lay on the right side some moss rubbed fine instead of cotton, which burns so bright, that the house is not only sufficiently lighted with so many lamps, but warmed too. But the chief article is still behind, viz. that over this lamp a bastard-marble kettle hangs by four strings fastened to the roof, which kettle is a foot long and half a foot broad, and shaped like a longish box. In this they boil all their meat. Still over that they fasten a wooden rack, on which they lay their wet cloaths and boots to dry.

As there are as many fire-places as families in every house, and as there is more than one lamp burning in each of them day and night, their houses are more  
equally

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equably and more durably warmed, and yet not so hot as the German stove-heated rooms. At the same time there is no sensible exhalation, much less smoke, neither is there the most remote danger of fire. But then the stink of so many train lamps, the reek of so much flesh and fish often half-rotten, boiling over these lamps, and above all of their urine-vessels standing in the house with their skins in them for dressing, all this is a disagreeable nuisance to an unaccustomed nose; however it is bearable. In other respects we are at a loss which to admire most, their excellently contrived house-keeping, which they have comprized within the smallest circle; their content and satisfaction in poverty, in the midst of which they imagine they are richer than we; or finally their apparent order and stillness in such a narrow crowded compass.

On the outside of the mansion-house they have their little store-houses, in which they lay up their stock of flesh, fish, train and dried herrings. But all that they catch in winter is preserved under the snow, and the train it produces is stored up in large leather pouches of seal-skin. Close by they lay up their boats with their bottom upwards, on some raised posts, under which they hang their hunting and fishing tackle and their skins.

In September they build or repair their houses, for commonly the rains make the roof fall in before the summer is over; this masonry falls to the women's share, for the men never put their hand to any land-labour except wood-work. After *Michaelmas* they move in for the winter, and in March, April or May, according as the snow melts sooner or later, and threatens to run through the roof, they move out again with rejoicing, and spend the summer in tents. They lay the foundation of these tents with little flat stones, in form of an oblong quadrangle; between these they fasten from 10 to 40 poles, which lean upon a kind of rest or door-frame about man's height, and terminate in a spire at top. They cloath these ribs with a double covering of seal-skins, and those that are rich hang it inside with reindeer skins, the hair turned inwards.

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The bottom of the covering that reaches the ground, is stopped close with moss, and loaded with stones, that the wind may not over-turn the tent. They hang a curtain before the entrance instead of a door, it is made of the tenderest pellucid entrails of the seal, is finely wrought with needle-work, has an edging of blue or red cloth, and ties with white strings. This keeps out the cold air, and yet gives admission to a sufficient glimmer of light. But the skins hang above and on both sides a good way further than the door, and form a kind of porch, where they can place their stores as well as their dirty vessels.

They do not in common boil their victuals in the tent, but in the open air, for which they then make use of a brass-kettle, and burn wood under it. The mistress of the house lays up her furniture in a corner of the tent, (for she lets all her finery be seen only in summer) she hangs a white leather curtain over it, wrought by the needle with a variety of figures. On this she fastens her looking-glass, pin-cushion and ribbons. Every family has a tent of their own, though sometimes they take in their relations, or a couple of poor families with them, so that frequently 20 people live in one tent. Their sleeping place and fire-place is the same as in the winter-houses, only every thing is more cleanly and orderly, and much more tolerable to an European both as to the smell and the warmth.

### § 5.

The Greenlanders cannot live by the produce of the Land. We have already shewn under the article of Plants and vegetables, the scanty portion they have of berries, herbs, roots and sea-grass, which serve more for a dainty than diet. Their most agreeable food is reindeer flesh. But as that is now very scarce, and even when they get any it is mostly eaten during the hunt, so now their best meat is the flesh of the creatures of the sea, seals, fishes and sea-fowls; for they don't much regard partridges and hares. They don't eat raw flesh, as some think, and much less raw fish. It is true, as soon as they have killed a beast, they eat a little bit of the raw flesh or fat, and also drink a  
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little of the warm blood, but perhaps this is more out of superstition than hunger; and when the woman skins the seal, she gives each of the female lookers-on (for this would be a shame for a man) a couple of bits of the fat to eat. \*. The head and legs of the seals are preserved in summer under the grass, and in the winter the whole seal is preserved under the snow, and the Greenlanders feast on such half frozen or half rotten seal's flesh, called by them *mikiak*, with the same appetite and gout, as other nations do on venison, ham or saufages. The ribs are dried in the air, and laid up in store. The other parts of the beasts, and especially all their birds and fishes, are well boiled or stewed, yet without salt, but with a little sea-water; though indeed the largest fishes, as the halibuts, codd, salmon, &c. are cut in long slices, wind-dried and so eaten. The little dried capelins are their daily bread. When they have caught a seal, they stop up the wound directly, that the blood may be kept in till it can afterwards be rolled up in balls like force-meat to make soup of. The inwards are not thrown away neither. They make windows, tent-curtains, and shirts of part of the seal's entrails. Those of the smaller creatures are eaten, with no other purgation or preparative, but pressing out their contents between their fingers. They set a great value upon what they find in the maw of a reindeer, and send some of it as a present to their best friends, calling it *nerukak*, that is to say, eatable; this and what is found in the guts of the partridge, they mix with fresh train and berries, and make a delicacy of it, that relishes as high to them as woodcocks, or snipes do to others. Again they take fresh, rotten and half-hatched eggs, some crowberries, and some angelica, and throw them all into a seal-skin sack filled with train, and this they reserve for a winter's cordial.

\* Here I cannot omit what an European assured me, that when he was out hunting, if he shot a reindeer, he followed the example of the Greenlanders, and often assuaged his hunger with a piece of the raw flesh, nor did he find it so very hard of digestion, but it seemed rather to satiate him less than boiled meat. They say the *Abyssinians* also eat raw flesh, and can digest it in their hot climate. The reason therefore why we eat our flesh boiled, is, because it tastes better, and affords a better nourishment.



Out of the skins of sea-fowl they suck the fat with their teeth and lips; and when they come to dress the seal-skins, they take a knife and scrape off the fat, which could not be clean separated at the flaying, and make a kind of pan-cake of it, which they eat very favourily.

They don't drink train as some have reported, but they use it in their lamps, &c. and what they don't want they barter. Yet they like to eat a bit or two of seal-fat with their dry herrings, as also to fry their fish in it, first chewing it well in the mouth and then throwing it out into the kettle. Their drink is clear water, which stands in the house in a great copper vessel, or in a wooden tub which is very neatly made by them, ornamented with fish-bone diamonds and rings, and provided with a pewter ladle or dipping dish. They bring in a supply of fresh water every day in a pitcher, which is a seal-skin sewed very tight, that smells like half-tanned sole-leather; and that their water may be cool, they chuse to lay a piece of ice or a little snow in it, which they seldom want.

They are very dirty in dressing their meat, as well as in every thing else. They seldom wash a kettle; the dogs often spare them that trouble, and make their tongue the dishcloth. Yet they like to keep their bastard-marble vessels neat. They lay their boiled meat in wooden dishes, having first drunk the soup, or eat it with spoons made of bone or wood; but their undressed meat lies on the bare ground, or on an old skin not much cleaner. Fish, they take out of the dish with their hands, pull fowls to pieces with their fingers or their teeth, and flesh-meat they take hold of with their teeth, and bite off the mouthful. When all is over, they make the knife serve the office of a napkin, for they give their chops a scrape with it, lick the blade, and lick their fingers, and so conclude the meal. In like manner when they are covered with sweat, they stroke that too down into their mouths. And when they vouchsafe to treat an European genteelly, they first lick the piece of meat he is to eat, clean from the blood and scum it had contracted in the kettle, with their tongue; and should any one not kindly accept it,

he would be looked upon as an unmannerly man for despising their civility.

They eat when they are hungry. But in the evening, when the men bring home the spoils of the day, they have the principal meal, and are very free in asking the other families in the house that may perhaps have caught nothing, to be their guests, or send them part of it. The men eat first alone by themselves, but the women don't forget themselves neither. Nay, as all that the man brings, falls into their hands, they often feast themselves and others in the absence of the men to their detriment. At such times their greatest joy is to see the children stuff their paunches so full, that they roll about upon the floor; in order to be able to make room for more.

They take no thought for the morrow. When they abound, there is no end to their banqueting and gluttony, and they like to have a dance after it; being jovial in hopes that the sea will furnish their board with fresh supplies every day. But by and by when the fallow time comes, and the seals withdraw from March till May, or if any other calamity, as great frosts and cold, and very bad weather happen, then they must perhaps struggle with hunger for days together; nay they are often obliged to make a narrow escape with their lives by eating muscles, sea-weed, yea old tent-skins and shoe-soles, if they are but so fortunate as to have train enough to boil it, and after all many a one perishes with hunger.

If their fire goes out, they can kindle it again by turning round a stick very quick with a string through a hole in a piece of wood.

They love dearly to eat foreign food if they can get it, viz. bread, pease, oatmeal and stock-fish, and many of them are but too fondly accustomed to it. But they have a great aversion for swine's flesh, by seeing how this beast devours all sorts of garbage. They have formerly abhorred strong liquors, and called them *mad-water*. But those that have more intercourse with the Europeans, would gladly drink it if they could but pay for it. They sometimes feign themselves sick, to get a dram of brandy, and in truth it does save the life of

many a one when they have over-eat themselves. These last also love to smoke tobacco, but they can't purchase a sufficiency. However they dry tobacco leaves upon a hot plate, and pound them in a wooden mortar to take as snuff, and they are so inured to it now from their childhood, that they cannot leave it off, nor indeed do they scarce dare leave it off, because of their running watry eyes.

## § 6.

The methods and implements of their procuring their maintenance are so simple, and yet so well contrived and accommodated to their purpose, that though we should be at a loss how to use them, they can manage better with them than we with our much more expensive instruments.

In former times they made use of bows for land game; they were made of soft fir a fathom in length; and to make it the stiffer, it was bound round with whale-bone or sinews. The string was of sinews and the arrow of wood, pointed before with barbed bone, and winged behind with a couple of ravens feathers. But these are no more to be seen now, since they can buy or borrow fowling pieces. The description of their bow may be best seen in *Ellis's Narrative of the Esquimaux*. p. 132.

For Sea-game they principally use five instruments.

1. The *Erminek* or harpoon-dart with a bladder. The shaft is two yards long, and an inch and half round. A piece of bone of a span long runs into the fore-part of it, to move in and out; this is armed with the harpoon of bone, which for full half a span's length has barbs, and is pointed at the end with an iron spike an inch broad. At the but-end of the shaft are two flat pieces of whale-bone a span-long and two fingers broad, of the shape of a weaver's shuttle, answering the end of the feathers on an arrow, to make the cast the more direct and sure. Betwixt these is fitted in, the rest or handle wherewith it is slung, two feet long, the breadth of a thumb beneath, and four times as much above, and having a notch on both sides in order to procure a fast hold for the thumb and fore-finger

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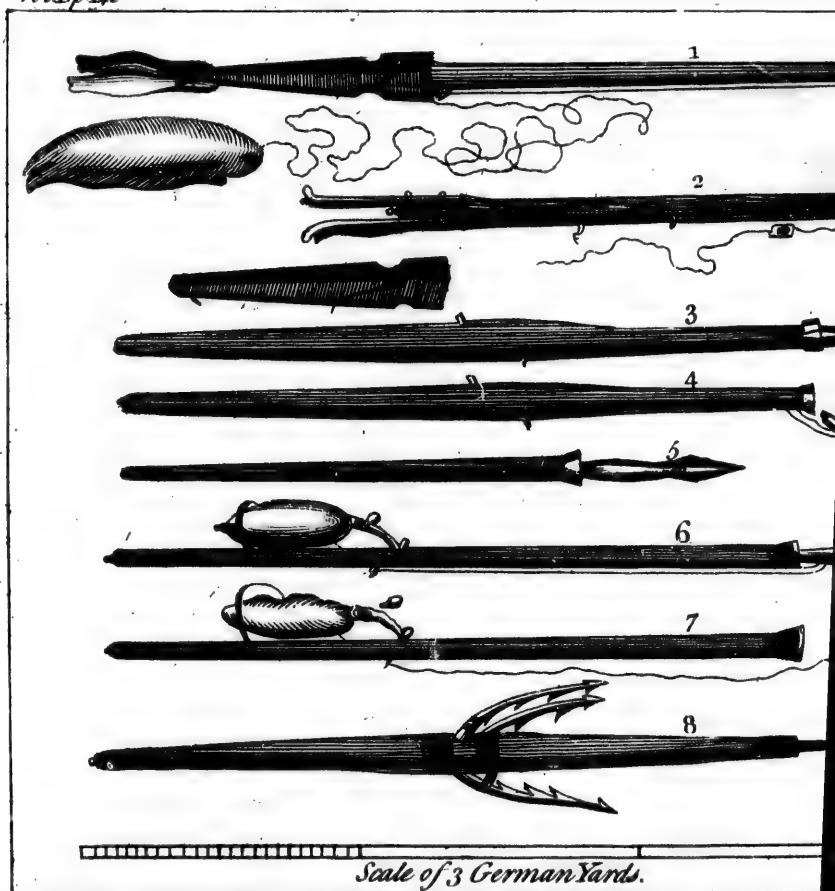
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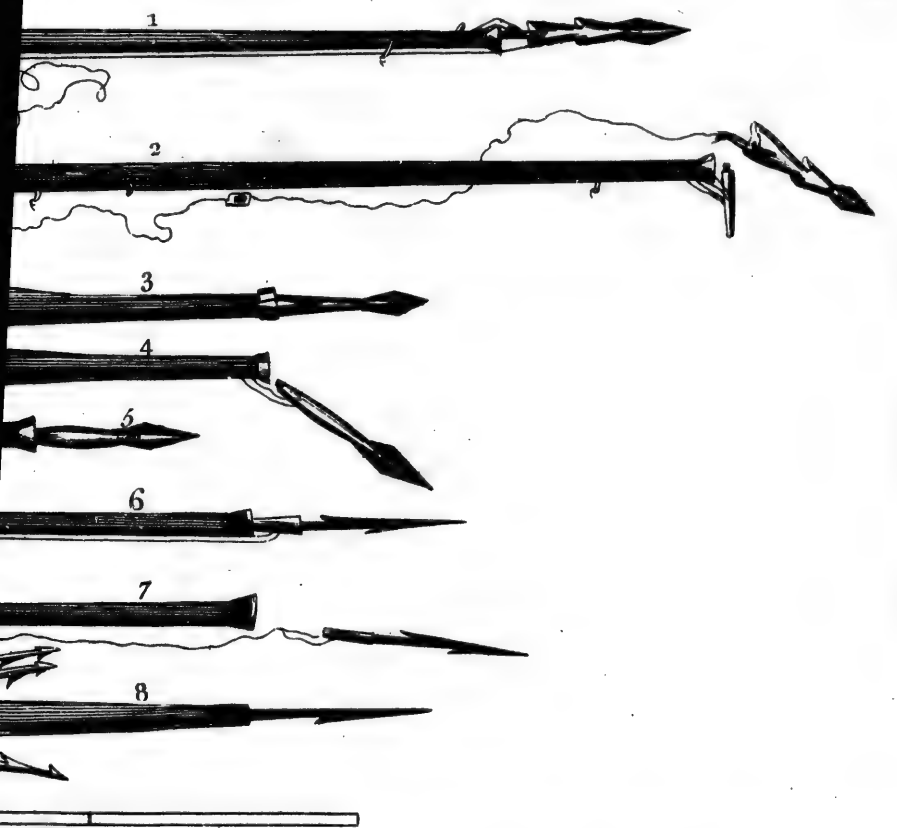
2. The same, resolved into its Parts  
& Iron Spike loose from it. 5. Kapot, or the  
for Fowl.



1. Erneinek or Harpoon, as put together, with the Handle, Line, &c.  
 3. Angovikak or Great Lance, put together. 4. The same, with the little Lance. 6. Aglikak, the casting Dart, or Javelin. 8. Nuguit, &c.

*The Darts used in Fishing.*

V.



1. The Handle, Line, & Bladder. 2. The same, resolved into its Parts  
3. The same, with the Bone-joint & Iron Spike loose from it. 5. Kapot, or the  
Javelin. 8. Nuguit, the Dart for Fowl.





fore-finger, (the weight properly lying on the palm of the hand turned up horizontally.) A string hangs to the harpoon about 8 fathom long, which is first clapped tight (yet so that it can yield) by means of a bone-ring over a peg in the middle of the shaft, then lies in a heap of several regular coils on the fore-part of the Kajak or boat, and lastly at the other end is fastened to a bladder, or blown seal-skin pouch lying behind the Greenlander in the kajak. This dart deserves much notice, but is hard to be described. It must not be all in one piece, else it would be broke to pieces directly by the seal. Therefore the harpoon must be made so as to separate from the shaft, and that this may the easier be done of itself without breaking, the harpoon-bone must fly out of the shaft, and the shaft stay behind floating upon the water, when the smitten seal darts down under water with the harpoon (and bladder too, till as a buoy it rises again). The handle entering into a slit of the shaft as before-mentioned, and at the time of the stroke, giving force to it, remains behind in the Greenlander's hand. In short, this dart is composed of a good many pieces, and yet is so excellently contrived that there is nothing superfluous.

2. The 2d. instrument is called *angovigak*, the great Lance. This is near two yards long, it is provided with a moveable bone-joint, and iron-point the same as the former, only it is not barbed, that it may directly slip again out of the skin of the seal.

3. The 3d instrument of death is the *kapot*, the little Lance, which has a long sword's point fastened to it. The Greenlanders make use of all these three darts in the capture of seals with a bladder.

For the 2d sort of hunt, viz. the clapper-hunt, they make use of,

4. The *agligak* or missile dart, which is a foot and half long; in the fore-part it is furnished with a round iron a foot long and a finger thick; which, instead of being bearded, is notched in a couple of places; this also separates from the shaft, but the shaft remains hanging to it by a string fastened to the middle of it. A bladder made of the gullet of a seal or great fish, is

fastened behind to the shaft, to fatigue the seal and prevent its being lost. In this Clapper-hunt they give it more than one such dart in its body. In all these bladders they have a little bone-pipe with a stopper in it, that they may blow up the bladders or let them be empty as they please. I shall describe their method of catching the seal, when I come to speak of their boats.

For bird-catching they use :

5. The *nuguit* or Fowling-dart, two yards long ; in the wood part is fastened before, a round blunt iron a foot long, and barbed only in one place. But as the fowl may evade the cast by diving or flight, they fasten slopingly three or four pieces of bone a span long in the middle of the shaft, notched like tenters in three or four places, that when the fowl escapes the point, one of these may run into it. Some use a hand-board to throw each of these darts with, that they may cast them with the greater force.

The method of catching fish, and their tackle and implements for it, has been already mentioned.

### § 7.

Their Boats are also as simply, yet ingeniously contrived, and as conveniently adapted to the procuring their sustenance. There are two sorts, a great and a small.

The great boat or Women's boat, called in Greenlandish *umiak*, is commonly 6, nay 8 or 9 fathom long, 4 or 5 foot wide, and 3 deep, it runs sharp before and behind, and has a flat bottom. Its construction is of slender laths about 3 fingers broad, fastened with whalebone, and covered over with seals skins tanned. On each side of its flat bottom runs a rib parallel with the keel, which meet together in the sharp head and stern. Upon these three main beams, some thin cross-pieces are laid and mortised in. They then fix short posts in the ribs on either side, and fasten the gunnel of the boat upon them. These posts being pressed outwards by the benches for the rowers, (of which there are 10 or 12, and each of them rests on a rib on both sides) that they may not be forced out too far, two upper or  
gunnel-ribs

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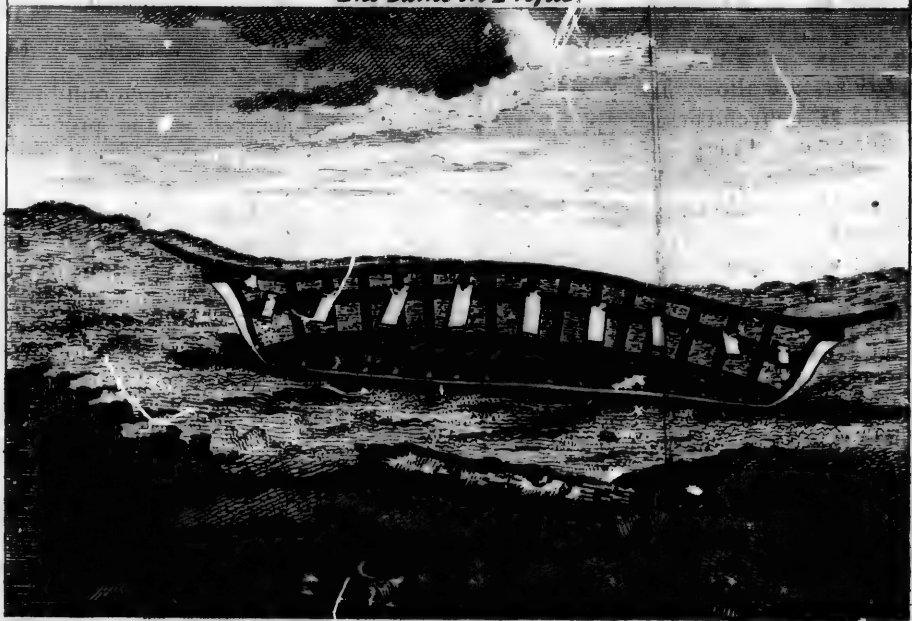
Vol. I. p. 148.

*Umiak, or Womens Boat.*

VI.



*The Same in Profile.*



CHAPTER I

THE HISTORY OF THE  
CITY OF BOSTON  
FROM THE FIRST  
SETTLEMENT  
TO THE PRESENT  
TIME

BY  
JOHN R. BROWN  
OF THE  
CITY OF BOSTON

IN TWO VOLUMES.  
VOL. I.

BOSTON:  
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gunnel-ribs to the outside bind them in. These four ribs are fastened to the timber fore and aft. The beams, posts and benches are not fastened with iron nails, which might easily rust and fret holes in the skins, but with wooden pins and whale-bone bands. The Greenlander performs his work with real skill and beauty. Though he uses neither rule nor square; yet his eye metes out the due proportion. All the tools he uses for this and all other work, are a little lock-saw, a chisel, (which when fastened on a wooden haft, serves him for a hatchet) a little gimlet, and a sharp pointed pocket-knife. When the artist has completed the ribs or skeleton of the boat, the woman covers it with fresh-dressed soft seals leather, and calks the seams with old grease, so that these boats don't leak so much as wooden ones by far, because the stitches rather swell in the water. If they chance to rip a hole upon a sharp stone, they sew a patch upon it directly. But they must be covered over anew almost every year. These boats are rowed by the women, whose number is commonly four, and one steers it behind with an oar. It would be a scandal for a man to meddle, except the greatest necessity compels him to lend an hand. The oars are short and broad before, pretty much like a shovel, only longer, and they are confined to their place on the gunnel, with a strap of seals leather. In the fore-part they erect a pole for a mast, and spread a sail made of gut-skins sewed together, a fathom high and a fathom and half broad. The rich Greenlanders make it of white linen with red stripes. But they can only sail before the wind, and even then cannot keep pace with an European boat under sail. On the other hand they have this advantage, that when the wind is contrary or calm, they can row much faster than ours. They coast along in these boats from one place to another, voyages from two to four hundred leagues, towards north and south, with their tents, house-furniture and whole substance, and often 10 or 20 people besides. But the men row, near at hand, in their Kaiaks, with which they shelter the boat from the greatest waves, and in case of need lay hold of the gunnel with their hands to keep it upon a ballance.

They generally travel 12 leagues a day in these boats. At every night's lodging they unload, pitch their tent, draw their boat ashore, turn it upside down, and load the beams fore and aft with stones, that the wind may not blow it away. If at any time the coast will not permit them to pass, 6 or 8 of them take the boat upon their heads and convey it over land to a more favourable water. The Europeans have also built themselves such boats, and find they are of more service in certain seasons and occupations than their heavy wooden long-boats.

## § 8.

The little Man's-boat, called in Greenlandish *kaiak*, is 6 yards in length, sharp at head and stern, just like a weaver's shuttle, scarce a foot and half broad in the broadest middle part, and hardly a foot deep. It is built of a keel like a slender pipe-staff, long side-laths, with cross hoops not quite round, bound together with whale-bone, and is covered over with some fresh-dressed seal's leather as the women's boat; only the leather incloses it like a bag on all sides, over the top as well as beneath. Both the sharp ends at head and stern are fortified with an edge of bone, having a knob at top, that they may not receive damage so soon by rubbing against the stones. In the middle of the covering of the Kaiak there is a round hole, with a rim or hoop of wood or bone, the breadth of two fingers. The Greenlander slips into this hole with his feet, and sits down on a board covered with a soft skin; when he is in, the rim reaches only above his hips. He tucks the under-part of his water-pelt or great-coat so tight round this rim or hoop of the kajak, that the water can't penetrate any where. The water-coat is at the same time buttoned close about his face and arms with bone-buttons. On the side of the Kajak, the first described lance lies ready under some straps fastened across the kajak. Before him lies his line rolled up upon a little round raised seat made for it; and behind him is the seal-skin bladder. His *pautik* or oar, (which is made of solid red deal, strengthened with a thin plate three fingers broad at each end, and with inlaid bone at the sides)

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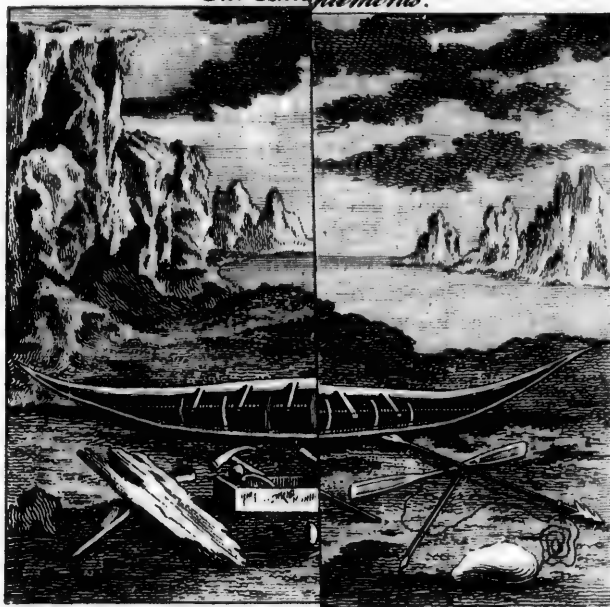
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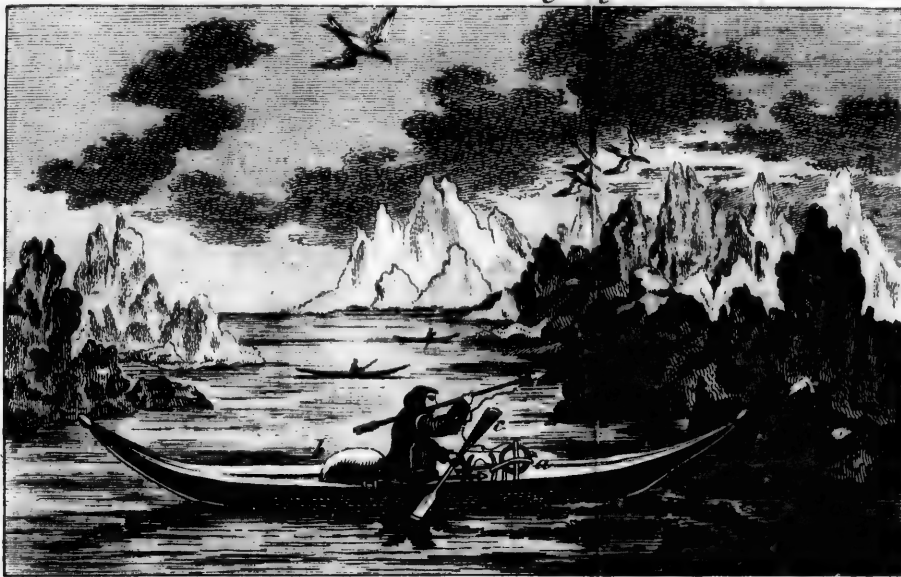
A Givenlander in *hano* to strike a Seal. VII.



*a The rolled up Line. b c. The Pautik or Var.  
The Kaiaplements.*

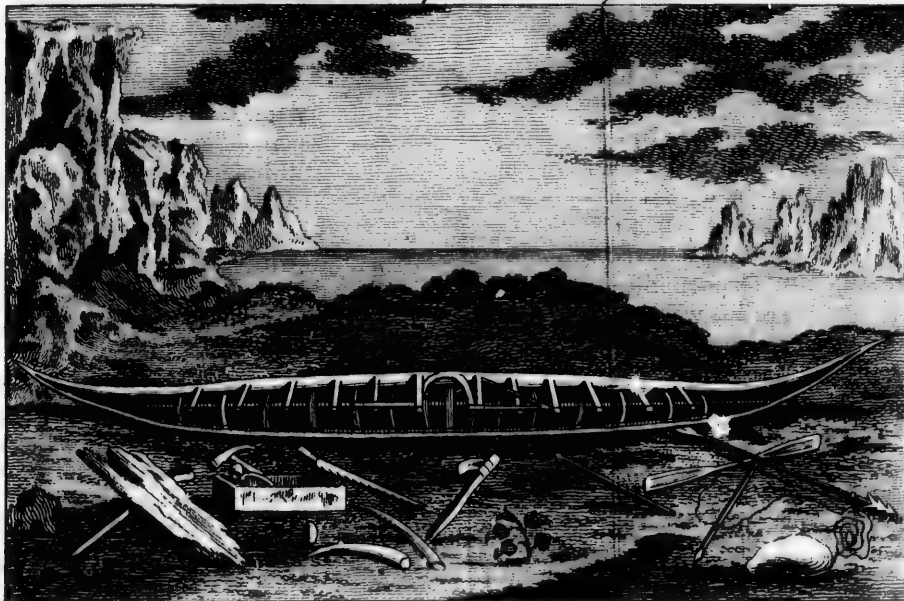


*A Greenlander in his Kaiak or Mans-boat going to strike a Seal.* VII.



*a. The roll'd up Line. b. The Bladder fastened to it. c. The Pautik or Var.*

*The Kaiak in Profile, with the Implements.*





sides) this he lays hold of with both hands in the middle, and strikes the water on both sides very quick, and so regular as if he was beating time. Thus equipped, away he goes a fishing, and has as high a conceit of himself as any Mr. captain on his ship. And verily one can do no other than survey the Greenlander in this his parade, with admiration and pleasure; and his sable sea-vestment, spotted with many white bone-buttons, gives him a stately appearance. They can row extremely fast in them, and upon occasion, if a letter requires expedition from one colony to another, they can perform 20 or even 24 leagues a day. They fear no storm in their kajaks. As long as a ship can carry its top-sail, even in stormy weather, they are not frightened at the boisterous billows, because they can swim over them like an arrow, and even if a whole wave breaks over them, yet presently they are again skimming along the surface. So it is with the *kaiak*. If a wave threatens to overset them, they counteract its force and keep themselves upright on the water by their oar. Nay even if they are overturned, they give themselves such a swing with their oar, while they lie with their head downward under water, that they mount again in their proper posture. But if alas! they lose their oar, they are commonly lost, unless any one is near at hand to help them up.

§ 9.

Some Europeans have advanced so far, after a great deal of application and labour, as to be able to divert themselves in the Kajak when the weather and water is still, but seldom are they qualified to fish in it, or to help themselves in the least danger. Now as the Greenlanders are endued with an art and dexterity herein quite peculiar to themselves, which a man must admire with a mixture of panic and pleasure; and as they are obliged to provide all their maintenance in these little cock-shells, in which they are exposed to so much danger, that many a one perishes in the deep; therefore I hope it will not be disagreeable to read some of the *manœuvres* and exercises, which the Greenlanders must learn from their youth up, in regard to recovering



themselves and the boat after being overturned in the water. I have taken notice of ten methods of practice, though very likely there may be more.

1. The Greenlander lays himself first on one side, then on the other, with his body flat upon the water, (to imitate the case of one who is nearly, but not quite overfet) and keeps the ballance with his *pautik* or oar, so that he raises himself again.

2. He overturns himself quite, so that his head hangs perpendicular under water; in this dreadful posture he gives himself a swing with a stroke of his paddle, and raises himself aloft again on which side he will.

These are the most common cases of misfortune, which frequently occur in storms and high waves; but they still suppose that the Greenlander retains the advantage of his *pautik* in his hand, and is disentangled from the seal-leather strap. But it may easily happen in the seal-fishery, that the man becomes entangled with the string, so that he either cannot rightly use the *pautik*, or that he loses it entirely. Therefore they must be prepared for this casualty. With this view

3. They run one end of the *pautik* under one of the cross-strings of the *kajak*, (to imitate its being entangled) overfet, and scramble up again by means of the artful motion of the other end of the *pautik*.

4. They hold one end of it in their mouth, and yet move the other end with their hand, so as to rear themselves upright again.

5. They lay the *pautik* behind their neck, and hold it there with both hands, or,

6. Hold it fast behind their back; so overturn, and by stirring it with both their hands behind them, without bringing it before, rise and recover.

7. They lay it across one shoulder, take hold of it with one hand before, and the other behind their back, and thus emerge from the deep.

These exercises are of service in cases where the *pautik* is entangled with the string; but because they may also quite lose it, in which the greatest danger lies, therefore,

8. Another exercise is, to run the *pautik* through the water under the *kajak*, hold it fast on both sides

with

B. III.

Chap. I. THE GREENLANDERS WAY OF LIVING. 153

with their face lying on the kajak, in this position overturn, and rise again by moving the oar *secundum artem* on the top of the water from beneath. This is of service when they lose the oar during the overfetting, and yet see it swimming over them, to learn to manage it with both hands from below.

9. They let the oar go, turn themselves head down, reach their hand after it, and from the surface pull it down to them, and so rebound up.

10. But if they can't possibly reach it, they take either the hand-board off from the harpoon, or a knife, and try by the force of these, or even splashing the water with the palm of their hand, to swing themselves above water; but this seldom succeeds.

They must also exercise themselves among the sunk-en rocks; where the billows toss and foam excessively, and where they may be driven upon the rocks by a double wave besetting them behind and before, or on both sides, or may be whirled round several times, or quite covered over with the breaking surges. In these cases they must keep themselves upright, by artfully ballancing the boat, that they may stand out the most violent storms, and also learn to land safe ashore in the midst of the tempestuous waves.

If they overturn and lose all means of helping themselves, they are wont to creep out of the kajak while under water, put up their head and call to any one that is near to help them. But if no one is within call, they hold by the kajak, or bind themselves to it, that somebody may find their body and bury it.

Every Greenlander is not capable of learning all these ways of overfetting and rising again; nay there are good seal-fishers that cannot rise again in the easiest way. Therefore many men are cast away in the seal-fishery, which I will now describe.

§ 10.

The Greenlanders have three ways of catching seals, either singly, with the bladder; or in company, by the clapper-hunt; or in the winter on the ice. Wheretoe may be added the shooting them with a gun.

The

The principal and most common way is the taking them with the bladder. When the Greenlander sets out equipped according to the 7th Section, and spies a seal, he tries to surprise it unawares with the wind and sun in his back, that he may not be heard or seen by it. He tries to conceal himself behind a wave, and makes hastily but softly up to it till he comes within 4, 5 or 6 fathom of it; mean while he takes the utmost care that the harpoon, line and bladder lie in proper order. Then he takes hold of the oar with his left hand, and the harpoon with his right by the hand-board, and so away he throws it at the seal in such a manner, that the whole dart flies from the hand-board and leaves that in his hand. If the harpoon hits the mark, and buries itself deeper than the barbs, it will directly disengage itself from the bone-joint, and that from the shaft, and also unwind the string from its lodge on the kajak. The moment the seal is pierced, the Greenlander must throw the bladder tied to the end of the string into the water, on the same side as the seal runs and dives, for that he does instantly like a dart. Then the Greenlander goes and takes up the shaft swimming on the water, and lays it in its place. The seal often drags the bladder with it under water, though 'tis a considerable impediment on account of its great bigness; but it so wearies itself out with it, that it must come up again in about a quarter of an hour to take breath. The Greenlander hastens to the spot where he sees the bladder rise up, and smites the seal as soon as it appears, with the great Lance described in the 6th Section. This lance always comes out of its body again, but he throws it at the creature afresh every time it comes up, 'till 'tis quite spent. Then he runs the little lance into it, and kills it outright, but stops up the wound directly to preserve the blood; and lastly he blows it up like a bladder betwixt skin and flesh, to put it into a better capacity of swimming after him, for which purpose he fastens it to the left-side of his kajak.

In this exercise the Greenlander is exposed to the most and greatest danger of his life; which is probably

Chap. I. THE GREENLANDERS WAY OF LIVING. 155

bly the reason that they call this hunt or fishery *kamavuk*, i. e. the Extirpation, viz. of life. For if the line should entangle itself, as it easily may in its sudden and violent motion, or if it should catch hold of the kajak, or should wind itself round the oar, or the hand, or even the neck, as it sometimes does in windy weather, or if the seal should turn suddenly to the other side of the boat; it can't be otherwise than that the kajak must be overturned by the string, and drawn down under water. On such desperate occasions the poor Greenlanders stand in need of all the arts described in the former Section, to disentangle himself from the string, and to raise himself up from under the water several times successively, for he will continually be overturning till he has quite disengaged himself from the line. Nay when he imagines himself to be out of all danger, and comes too near the dying seal, it may still bite him in the face or hand; and a female seal that has young, instead of flying the field, will sometimes fly at the Greenlanders in the most vehement rage, and do him a mischief, or bite a hole in his kajak that he must sink.

§ II.

In this way, singly, they can kill none but the careless stupid seal called *attarfoak*. Several in company must pursue the cautious *kassigiak* by the clapper-hunt. In the same manner they also surround and kill the *ut-tarfe't* in great numbers at certain seasons of the year; for in autumn they retire into the creeks or inlets in stormy weather, as in the Nepifet Sound in Ball's river, between the main land and the island Kangek, which is full two leagues long but very narrow. There the Greenlanders cut off their retreat, and frigh'en them under water by shouting, clapping and throwing stones, but as they must come up again continually to draw breath, then they persecute them again till they are tired, and at last are obliged to stay so long above water, that they surround them and kill them with the 4th kind of dart described in the 6th Section. During this hunt we have a fine opportunity to see the agility of the Greenlanders, or, if I may call it so, their Hussar-like manœuvres

manceuvres. When the seal rises out of the water, they all fly upon it as if they had wings with a desperate noise; the poor creature is forced to dive again directly, and the moment he does, they disperse again as fast as they came, and every one gives heed to his post, to see where it will start up again; which is an uncertain thing, and is commonly three quarters of a mile from the former spot. If a seal has a good broad water, 3 or 4 leagues each way, it can keep the sportsmen in play for a couple of hours, before 'tis so spent that they can surround and kill it. If the seal in its fright betakes itself to the land for a retreat, 'tis welcomed with sticks and stones by the women and children, and presently pierced by the men in the rear. This is a very lively and a very profitable diversion for the Greenlanders, for many times one man will have 8 or 10 seals for his share.

## §. 12.

The 3d method of killing seals upon the ice, is mostly practised in Disko, where the bays are frozen over in the winter. There are several ways of proceeding. The seals themselves make sometimes holes in the Ice, where they come and draw breath; near such a hole a Greenlander seats himself on a stool, putting his feet on a lower one to keep them from the cold. Now when the seal comes and puts its nose to the hole, he pierces it instantly with his harpoon, then breaks the hole larger, and draws it out and kills it quite. Or a Greenlander lays himself upon his belly on a kind of a sledge near other holes, where the seals come out upon the ice to bask themselves in the sun. Near this great hole they make a little one, and another Greenlander puts a harpoon into it with a very long shaft or pole. He that lies upon the ice looks into the great hole, till he sees a seal coming under the harpoon; then he gives the other the signal, who runs the seal through with all his might.

If the Greenlander sees a seal lying near its hole upon the ice, he slides along upon his belly towards it, wags his head and grunts like a seal, and the poor seal thinking

thinking 'tis one of its innocent companions, lets him come near enough to pierce it with his long dart.

When the current wears a great hole in the ice in the spring, the Greenlanders plant themselves all round it, 'till the seals come in droves to the brim to fetch breath, and then they kill them with their harpoons. Many also are killed on the ice while they lie sleeping and snoring in the sun.

## CHAP. II.

### OF THE CONDUCT OF THE GREENLANDERS IN DOMESTIC LIFE.

#### § 13.

NOW it is time to say something of the principles and usages of the Greenlanders in the various circumstances and occurrences of common life, as far as I, from what I have seen myself, or have been told by others, or have read in other accounts printed already, have been able to gather. I will describe only such original savages, as have little or no intercourse with Europeans, and have not yet adopted any of their manners. I will begin with the circumstances of their house or family.

According to appearance the Greenlanders lead a pretty good orderly life; we neither see nor hear any unbecoming word or action. As I am speaking of their external order, their secret practices are out of the question, and must be treated of in another place. Single-women have very seldom any illegitimate children; it more frequently occurs to a wife divorced, or a young widow; and though such a person is despised, yet she many times makes her fortune by selling her children to one that has none, or being taken into the family of such a one, if he does not even marry her. Single people of different sexes seem to have no particular conversation together at any time, and a young woman would look upon it as an affront or injury in company, if a



if a young fellow was only to offer her a pinch of snuff.

A man does not think of marrying till he is above twenty years old, but then when he is determined upon it, he chuses a person not much younger than himself, and acquaints his parents or nearest relations of the person on whom his choice is fixed. He does not look after a marriage dowry, for he gets nothing with his bride but her cloaths, her knife, her lamp, and at furthest a stone-boiler, and often not so much; but he looks at her skill in houswifery and sewing; and she on the other hand pays the chief regard to his being a good hunter. Their parents consent directly, for they let their children, especially their sons, have their will in every thing. Then they send a couple of old women as negotiators to the parents of the bride; these do not enter abruptly upon the treaty, but first speak highly in praise of the bridegroom and his house. The Damsel will hear nothing of the matter, runs away, and tears her ringlet of hair to pieces; for the single women act the part of great bashfulness, and resist as much as they can, that they may not fall under an evil report, though the man is often previously ascertained of their acquiescence. Yet this is not always dissimulation, but often a real formidable impression, which goes so far, that the young woman sometimes faints away, sometimes elopes among the barren mountains, and sometimes cuts off her hair, which is an act of great consequence in a Greenland woman, for then she will certainly never be wooed or solicited any more. Perhaps this aversion may have sprung from the many examples of repudiated and rejected wives, and haughty secondary wives. Mean while the parents don't give their express consent, but suffer it to be done. Then the women search for the daughter, and drag her by force into the house of the suitor, where she sits for some days dejected, with dishevelled hair, and without eating any thing; and when no kind and courteous persuasions avail, she is compelled by force, nay sometimes by blows, to change her state. If she runs away, she is again brought back, and forced so much the sooner to tie the knot.

However,

However, some parents take care to settle their children themselves, and some even betroth them to each other in their childhood, and confirm the contract with mutual pledges, and in this case they come together as soon as they please without any further ceremony. Sometimes a Greenlander that has one wife already, brings home another by force, if he finds her any where alone, or even at a dance ; but in this case he must provide himself with seconds, lest it should come to blows, which however is not often the case.

They seldom marry first cousins, or even persons that are no relations, if they have been bred up together in one house as adopted children. On the other hand there are instances, though but very few, that a man takes to wife two own sisters at the same time, or a mother and the daughter she brings with her ; but such things are odious to the most.

Polygamy is not very common among them, for scarce one in twenty has two wives. A man that has, does indeed not render himself ignominious, but rather is regarded as a good earner in that he can maintain them. And as it is a great reproach to have no children, especially no son, who might be the stay of their old age ; to that end, those capable of providing for several, are apt to think of more than one wife. Yet after all, because 'tis however a thing out of the common course, such expose themselves to the criticism of the Greenlanders, whether it was a regard to the welfare of the family, or lasciviousness, that was the real incentive to it ? But if a man engrosses three or four wives, (some instances of which there are, as well as of a woman having two husbands) he certainly incurs the lash of every body's tongue. Some women are uneasy in their minds about such things, especially since they have heard that it is prohibited in christian countries. On the other hand some wives persuade their husbands to these steps ; and they both sometimes, from a desire of getting issue, have recourse to such projects as to a sober married couple would seem very strange.

They conduct their Marriage with tolerable good order, at least they have art enough to conceal the breaches of conjugal fidelity, so that but little of it transpires.

transpires. Yet it never passes over without angry looks and words on both sides, and sometimes the woman gets a black eye ; which is the more remarkable, as the Greenlanders otherwise are not quarrelsome nor prone to strike. Neither is the matrimonial contract so irrevocable with them, but the man may put away his wife, especially if she has no children. This he does with little ceremony, he only gives her a sour look, marches forth, and does not return home again for several days. She perceives his meaning directly, packs up her cloaths and removes to her own friends. Afterwards, in defiance to him, she demeanes herself as prudent and agreeable as possible, to bring an odium upon him.

Sometimes a wife elopes of her own accord, if she can't agree with the other females in the house ; which may easily happen, as the husband's mother always maintains the superiority over those of her sex, and treats the wife not much better than a maid. But neither of these separations often occur, if they have had children together, especially sons, for sons are the Greenlanders greatest treasure and the best security of their subsistence. In case of separation, they always follow the mother, nor are they to be prevailed on even after her death to return again to the father to support him in his old age. There have also been instances after divorce, that one of the parties, especially the husband, hath run into the dreary desert, avoiding the face of men as long as he lived. Sometimes such a hermit hath dwelt many years in some cavern, and kept himself alive by hunting, but flying always at the sight of a human creature. No one likes to venture alone far into the parts where such a fugitive resorts, because they think their lives are not safe. However, such quarrels and separations only happen between people in their younger years, who married without due fore-thought. The elder they grow, the more they love one another.

If a man's only wife dies, a few days after he adorns himself, his house and children in the best manner possible ; but his Kajak and darts, which are his greatest parade,

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## Chap. 2. OF THEIR DOMESTIC CONDUCT. 161

parade, must above all be in the finest order, and all this to render himself amiable. However, he abstains from all merry company, and does not re-enter the married state till a full year is elapsed, unless he has small children and no-body to nurse them. In case of more than one wife, if the chief or proper wife dies, then the secondary or junior wife takes her place. She must join in the funeral howl, and even lead the chorus of lamentation, out of punctilio, (tears on this occasion never fail) yet, the voice betrays that the heart takes but little share in it. She caresses the motherless children of the deceased more than her own, she laments that they have been hitherto neglected, and artfully insinuates that she has rectified or redressed this or the other defect in the housewifery of the deceased; yet all the while pretending to praise her; so that one can't help wondering at the artful flattery of these otherwise unpolished people.

### § 14.

The Greenlanders are not very prolific. A woman has commonly three or four children, and at most but six; they generally bear but one child in two or three years. Therefore when they hear of the fruitfulness of other nations, they contemptuously compare them to their dogs. They very seldom bear twins. Very few women die in lying-in. They mostly do all their common business just before and directly after their delivery, and a still-born or deformed child is seldom heard of. The parents or the mid-wife give the child a name, borrowed from beasts, animals, instruments, or parts of the body. They like to give a child the name of a late deceased relation, especially of their grandfather or grandmother to perpetuate their memory. But if such came to an untimely or accidental death, they avoid mentioning their name, that they may not renew the pain of their loss. Nay if a person is already called by the same name as another lately deceased distinguished friend, they drop that name for a while out of compassion, and give him another. Thus in process of time a Greenlander may acquire more than one name, from some laudable ground (or perhaps ludicrous or scanda-

lous action) so that many a one is at a loss to tell a stranger his own name, because he is too modest to call himself by his honourable name, or title of Greenland nobility, and is ashamed of his nick-name.

They love their Children excessively. The mothers carry them with them wherever they go, and whatever they are about, in a conveniency made in their dress between their shoulders. They suckle them till they are three or four years old and longer, because their country affords nothing to make proper food for a tender infant. Therefore many children die, when they must resign their place at the breast to a successor, before they can bear hard food. And if the mother dies before the child can subsist on common diet, then there is little hope that the poor babe will survive her long.

The children are brought up without any discipline, or any severity of reprimand or chastisement by their parents. But indeed severe treatment of the Greenlanders children is on the one hand not very needful, because they run about as quiet as lambs, and fall into very few extravagancies; and on the other hand it would be fruitless, because if a Greenlander cannot be influenced to a thing by gentle intreaty, or by rational arguments, he will sooner be killed than compelled to it. Whether this is the effect of a natural self-will in their complexion, or whether it proceeds from the long habit of an unrestrained education, I am not able to determine. The time when the children are the most untractable, and immoderate in crying, scratching and striking, is between their second and fifth year; yet should a mother's patience be worn out, and should she return the blow to her child, she would be sure of the father's resentment, especially if it was a son, who from his birth is regarded as the future lord of the family. The nearer the children arrive to years of understanding, and the more employment they are engaged in, the more quiet and governable they are. There is seldom any extraordinary falseness, ill-nature, or other gross vices to be observed in them. They like to follow their parents willingly of their own accord; but they expect to be treated by them with benignity and a little on the footing of friends, and if they

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are desired to do any thing contrary to their mind, they say without any compliment: I will not. The parents put up with the refusal, till the children see their error. At the same time, instances of ingratitude in grown-up children towards their ancient helpless parents, are hardly ever to be met with. Thus their character appears to be the very reverse, in most respects, of many children of more civilized nations, seeing these last often appear better externally than they are within, and their vices expand and shew themselves more from year to year.

## § 15.

As soon as the boy can make use of his hands and feet, his father puts a little bow and arrow into his hand, that he may exercise himself by shooting at a target, and also puts him upon throwing stones at a mark by the sea side, or else he gives him a knife to carve play-things with. Towards his tenth year he provides him a Kajak to practise rowing, oversetting and rising, fowling and fishing, in company with himself or other boys. In his fifteenth or sixteenth year, he must go out with his father to catch seals. The first seal he takes, is consecrated to make a festivity for the family and neighbourhood. During the repast the young champion must relate his noble achievement, and how he managed to catch the creature. The guests admire his dexterity and prowess, and extol also the particular good flavour of the meat; and from that very day the females begin to think of finding him a bride. But the poor wretch that cannot catch seals, is despised to the last degree, and is obliged to subsist on women's diet, such as scolplings, which he can fish for on the ice, muscles, periwinkles, dried herrings, &c. Yet there are some that never attain the art (\*). At the age of twenty years he must make his own Ka-

\* I have seen a hale strong Greenlander here in *Kangek*, who had been hindered by his mother from learning to manage a Kajak, for fear lest he should be drowned, as her husband and eldest son had been, both at once. The poor fellow was forced to serve the other Greenlanders like a maid, which kind of business he performed with great activity and readiness.



jak and tools, and fully equip himself for his profession. A few years after he marries, but dwells with his parents as long as they live, and his mother always retains the management of the house.

The girls do nothing, till they are fourteen years old, but chatter, sing and dance, unless fetching water, or perhaps waiting on a child. But afterwards they must sew, cook, dress leather, and when they advance further in years and strength, they must help to row the women's boat and build houses.

§ 16.

From what has been said, one may also guess at the employments of the grown people, and how man and wife have divided the domestic business between them. The Man makes his hunting and fishing implements, and prepares the wood-work of the boat; and the woman covers it with skins. He hunts and fishes, but when he has towed his booty to land, he troubles himself no further about it, nay it would be accounted beneath his dignity only to draw the seal up upon the shore. The women are the butchers and cooks; and also the carriers to dress the pelts, and make cloaths, shoes and boots out of them, and thus are shoemakers and taylors too. And for all this business they use nothing but a knife in form of a half-moon, such as cooks mince meat with, (which they use also at the table, and have neither shears nor knife beside) a bone or ivory-slice, a thimble, a couple of coarse and fine needles, and their own teeth, with which they pull the skins and supple them both at dressing and sewing. Yet more, they build and repair the houses and tents quite alone, as far as relates to the masonry, the men doing only the carpenters work. The men very coolly look on, while the women bring heavy stones that are ready to break their backs. On the other hand they leave all they acquire to the care and disposal of the women, (except the blubber which the men sell) and in the absence of the husbands they feast as much as they will, and when all is gone, and there is nothing to be had, they both together endure hunger very patiently, or eat the remnants of old shoes. Only the  
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#### Chap. 2. OF THEIR DOMESTIC CONDUCT. 165

craving wants of their children at such times affect them the most. When a family has no children or only little ones, the husband sometimes adopts one or two boys that are orphans for his children, to assist him in providing food, and to take care of his family in future times. The wife does the same with a girl or a widow. It is true they are servants, yet they are under no compulsion, but such a boy is looked upon as the rising head of the household, and the girl may leave her service when she pleases. A master never strikes his man servant; but should he strike his maid servant, it would be a disgrace to him indeed.

#### § 17.

But after all, the Greenland women have a hard, and almost slavish life of it. While they are little, or as long as they tarry with their parents, they are in an agreeable condition enough. But from their twentieth year to their death, their life is a concatenation of fear, indigence and lamentation. If the father dies, their supplies are cut off, and they must serve in other families. It is true they will not want victuals as long as the host has any, but there will be a deficiency of clean and decent cloathing. And for want of that, especially if they be not handsome in person, or dexterous at their work, they must remain single. Should any one take them to wife, (in which they cannot often have their own choice, as was mentioned before) they fluctuate between hope and fear for the first year, lest they should be put away again, especially if they have no children; and should they be repudiated, their character and regard is lost, they must return to servitude, or perhaps purchase the support of life at a scandalous price. If the husband retains them, they must often take a black eye in good part, must submit to the yoke of the mother-in-law like common maids, (who are often better off) or must submit to his having another wife or two. If the husband dies, the widow has no other jointure but what she brought with her, and for her children's sake must serve in another family more submissively than a single woman, who can go when she will. But if she has any upgrown sons, she is then

better off than many married women, because she can regulate the domestic affairs as she pleases. If a woman advances to a great age (and has not a family who keep up her respect) she must pass for a witch, and sometimes they like to be reputed as such, because it is attended with some profit. But commonly in the end, upon the least suspicion of having bewitched somebody, such a one is stoned, precipitated into the sea, stabbed or cut to pieces. Should she escape this fatality, but still grow a burden to herself and others, she is buried alive, or must plunge herself into the ocean; the pretended motive is compassion, but the true one is covetousness. However, it may be easily imagined, that this is not the sad case of each and all of them.

Notwithstanding all their hard labour, fear, trouble and vexation, they commonly arrive to a greater age than the men, who are so worn out and enfeebled by spending most of their time at sea, in snow and rain, heat and cold, and in the severest winters as well as summer, by strenuous labour, and by alternate hard fare and gluttony, (for they eat nothing commonly all day long, but gormandize so much the more at night) that they seldom attain the age of fifty. Many also lose their lives in the water, so that there are every where fewer men than women. The women frequently live till they are seventy, and sometimes eighty and upwards. But then they are generally instruments of mischief, who betake themselves to lying, backbiting, match-making, witchcraft, and the like, for a livelihood; but above all they make it their business to amuse the young people by all manner of superstitious fooleries, and to divert them from a rational consideration of, and conviction from, the truths of christianity.

#### § 18.

Here I will take occasion briefly to mention the methods the Greenlanders make use of in preparing their leather for cloaths, shoes and boots, which is the chief employment of the women.

#### 1. For

1. For their *kapitek* or hairy seal-skin cloaths, they scrape the skin thin, lay it twenty-four hours in the *korvik* or urine-tub to extract the fat or oil, and then distend it for drying with pegs on a green place. Afterwards when they work the skin, it is sprinkled with urine, rubbed with pumice stone, and suppled by rubbing between their hands.

2. The sole-leather is soaked two or three days in an urine-tub, then they pull off the loosened hair with a knife or with their teeth, lay it three days in fresh water, and so stretch it for drying.

3. In the same manner they prepare the *erisak* leather, that they use for the legs of boots, and the over-leather of shoes, only that it is first scraped very thin to make it pliable. Of this leather they also make the sea-coats, which the men draw over their other cloaths to keep out the wet when they go to sea. It is true it grows as soft and wet as a dishcloth, by the salt-water and rain, but it keeps off the wet from the under garments, and therefore is made use of by the European sailors to good purpose.

4. In the same manner they dress the *erugak* leather, of which they make their smooth black pelts to wear on shore; only in working it they rub it between their hands, therefore it is not so stiff as the foregoing, but loses the property of holding out water, and consequently is not fit for boots and sea-coats.

5. The boat-skins are selected out of the stoutest seals hides, from which the fat is not quite taken off; they roll them up, and sit on them, or let them lie in the sun covered with grass several weeks, 'till the hair will come off. Then they lay them in salt-water for some days to soften them again, and so cover the women's boats and kajaks with them. They draw the borders of the skins tight with their teeth, and sew them together, and smear the seams and stitches with old seal-blubber instead of pitch, that the water may not penetrate. But they must take care not to injure the grain, for if they do, the corroding sea-water will easily eat through the leather.

6. The remnants of this and the other sorts they shave thin, lay them upon the snow or hang them in

the air to bleach them white; and if they intend to dye it red, they chew the leather, with some bark of the roots of pine-trees, which they gather up out of the sea, working it in with their teeth.

7. They loosen the skin of the fowls about the head, and then draw it off whole over the body. Having scraped off the fat with a muscle-shell, the skins are tendered to the men, and especially to the guests, as a piece of civility, to chew or gnaw them betwixt meals. This is esteemed a delicacy. Then the skins are macerated or steeped in the urine-tub; after that they are dried in the air a little, and finally milled to perfection by their teeth. They make their thin light undergarments of the backs of the sea-fowl skins, their warm winter-garments of the bellies, and their fine holiday dress of the necks, and in these they commonly turn the feathers outward.

§ 19.

At first sight their house-keeping and manner of living looks more disorderly and dirty than that of a gipsy, or beggar under a hedge. It is enough to turn one's stomach, to see their filthy hands and face all besmeared with grease, their meat dressed and eaten in such a disgusting manner, and their nasty dirty cloaths, and sleeping places all alive with vermin. But yet believe me, when an European is persecuted by a tempest, he is glad to creep into their houses or tents for shelter; and if he has nothing of his own to eat, he is glad to share commons with them, and gives God thanks for his benefits.

And when we come to examine with an attentive eye the management of each family apart, and of several families crouded together in one little house; we find in some things a propriety, neatness and decency, that the civilized nations would scarce come up to in their circumstances. Ten families often live together in one house, not much larger than ten fathom long, and scarce two broad; and yet we always find their little limited apartments and their furniture in good order, and as for their hunting and fishing implements,

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the man is continually cleaning and improving them. They lay by their cloaths that they don't wear every day, carefully folded up in a leather-sack like a port-manteau, finely figured with the needle. Their water-reservoirs are made part of wood, prettily inlaid with bone, and part of copper, and they keep them so clean, that we should not be averse to drink out of them, if they did not fetch their water to them in ill-smelling leather buckets. One seldom sees them when they have occasion to go backwards: they look for some lonely place, and take a handfull of moss. They are so delicate in this respect, that they refuse eating garden-herbs and the valuable scurvy-grass, if it grows in the vicinity of such places. But it must be confessed that this neatness, which prevails but in the fewest parts of their houswifery, cannot be set as a counter-balance to their dirtiness in general. On the other hand, their amicable and pacific cohabitation together, is a thing to be admired. Several different families, with their children of divers ages, live in one house so still, circumspect and peaceful, that less disturbance is perceived, than in many a mansion where only two families dwell, that are perhaps also near relations. And should one of them imagine himself injured by the others, he only removes to another house without saying a murmuring word. They are glad to be assistant to each other, and live in some respects in common, yet without one's relying upon another's labours, and growing negligent and idle himself. If a man returns home with provision in the evening, especially with a seal in winter, which are then scarce, and hard to be caught, he gives a portion to all in the house, even the poor widows, and invites some neighbours besides to partake of his good cheer. But no one asks for any thing to eat, let him be as poor and hungry as he will; nor is it necessary, because hospitality is practised all over the country, both towards their acquaintance and strangers. This custom is the more requisite and laudable, because the different seasons and occupations often

call



call them many leagues from home, and they cannot find every where time and opportunity to catch what is necessary for their subsistence.

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### C H A P. III.

#### OF THE DEPARTMENT OF THE GREENLANDERS IN SOCIETY, OR THEIR CIVIL CHARACTER.

##### § 20.

**T**HERE is opportunity likewise of knowing their carriage in common life, and in society. In this respect they are discreet, cautious, friendly, mannerly and modest; but they know nothing of a false shame, a jealous reserve, or a laboured affectation; only they have the art of concealing their wishes and inclinations. They are not so solicitous to distinguish themselves, and to shine in the circle, as to avoid rendering themselves ridiculous, and tarnishing their good name. If true complaisance can subsist without artificial and often dissembling words and compliments, and without strange and often ridiculous flourishes, postures and grimaces, then give me leave to call the Greenlanders a complaisant people. They know nothing of salutations and tokens of respect and reverence, but laugh at the European compliments, and at a man's standing uncovered before his superior, and wonder to see a master strike or maltreat his servant. Yet notwithstanding this, the young people and domestics maintain a due respect and reverence for the aged, and all the rest one for the other. In company they are sociable, and even a little jocular. They deal much in irony, and if a person converses in this manner with them, he can oftentimes effectuate more than by rational discourses and remonstrances sharpened with severity; for if they are too much exposed and put to shame, they are as stiff-necked as a resty, head-strong horse. They are assiduous to please, or rather are cautious of displeasing each other, and do not love to excite the  
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least thought or sensation that may give uneasiness. This seems to be the source of the greatest part of their actions, and therefore they expect to be treated by others according to the same rule. And should one of them offend another, the aggrieved party does not expostulate, and returns no bad words. Therefore they cannot easily fall into quarrels and contentions, nor have they a single word in their language by which to utter abuse or cursing. In conversation, one finishes his speech before another begins. They do not like to contradict, much less to interrupt one another in discourse, or to out-bawl one another. They laugh when any thing sounds comical, and especially when they animadvert on the Europeans; but 'tis no indelicate boisterous laugh. They are not ashamed of what is not unnatural, or hateful in itself, and don't like to be taunted with it. They have so little notion of any indecency in breaking wind, or catching a louse and cracking it between their teeth in reputable company, that they will not bear any rebuke about it. But yet they are so complaisant, that they avoid it in the presence of the Europeans, as soon as they hear from others, that they thereby render their company disagreeable or intolerable.

§ 21.

When they row somewhere on a visit, they carry some trifle of eatables or pelts for a present. If they are creditable, agreeable guests, they are welcomed with singing; all hands are employed in drawing the boats ashore and unloading them. Every one will needs have the guests at his house. Mean while the visitors are silent, wait a little, and let them repeat their invitations. As soon as they are entered, they kindly compel them to take off their upper garment, and lay it on the rack over the lamp to dry. They also compliment them with dry clothes and a soft pelt to sit upon. The most honourable seat is the bench, which the Europeans chuse to decline. The men sit among the men, and the women by those of their sex. The men talk very gravely and considerately of the weather, and of hunting and fishing; the women first mutually bewail their

deceased

deceased relations with an harmonious howl, and then divert themselves with all manner of little stories. All the while the horn with snuff goes constantly round, out of which they draw the snuff up with the nose. 'Tis made of stags-horn, and often ornamentally inlaid with tin and copper. Mean while the repast is ready, and the whole house and perhaps some neighbours partake of the good cheer. The guests let the host press them often, and feign themselves very indifferent about it, that they may not be looked upon as poor, or half-starved. They have commonly three or four dishes, but if they intend it for a feast, they have more. A Factor being invited to a great entertainment with several topping Greenlanders, counted the following dishes: 1. Dried herrings. 2. Dried Seal-flesh. 3. Boiled ditto. 4. half raw and rotten ditto, called Mikiak. 5. Boiled Willocks. 6. A piece of a half-rotten Whale's-Tail; this was the dainty dish or haunch of venison to which the guests were properly invited. 7. Dried salmon. 8. Dried rein-deer Venison. 9. A desert of Crow-berries mixed with the chyle out of the maw of a rein-deer. 10. The same, enriched with train-oil.

They can prolong their Table-Talk for several hours, and yet have no other subject to display their eloquence upon, but the grand affair of seal-catching. Their tales or descriptions are indeed prolix, but they are so lively withal that the auditory seldom tires and yawns. If, for instance, they relate how they vanquished a seal, they describe the very instant of time, and the very spot, and then act over every motion offensive and defensive that they and their antagonist the seal have made: the left-hand personates the seal, and represents the various leaps the animal gave this way or that: the right displays all the motions and evolutions of their kajak and their arm; how they seized the harpoon; how they extended their up-lifted arm; how steadily they aimed, and how forcibly they impelled the fatal dart. This scene they exhibit with such a well-tempered commixture of art and nature, that 'tis a pleasure to hear and look on. The boys hearken with eager attention, and profit most by the tale: They say  
nothing

nothing till they are asked, and then answer with brevity and discretion.

If Europeans are present, they like to hear them relate something of their country. But they could form no conception of such novelties, if they were not explained to them by similitudes; for instance, "such a city has so many inhabitants, that such or such a number of whales would be required to feed them for one day. But they however eat no whales, they eat bread that grows like grass out of the ground, and the flesh of divers creatures, some of which have horns. They are also carried from place to place either on the backs of very strong beasts, or in a vehicle drawn by them." Then they think they know it all, and accordingly, bread they call grass, oxen reindeer, and horses great huge dogs. they admire all, and express a desire of living in such a fine and fertile land; but alas their inclination fails again the instant they hear, that it sometimes thunders, and that there are no seals there to be caught. They hear with pleasure of God and divine things, if you only avoid making an application to themselves, and allow the validity of their superstitious fables and customs too.

The strangers are assigned a sleeping place apart, and favoured with new skins for bedding; but complaisance keeps them up till the master of the family lies down.

§ 22.

Their Traffic is very simple and concise. They barter one with another for what they want. And as they are as variable, and as eager for new things as the children, there is no end to the chopping and changing that some of them carry on, often to the great detriment of their family-affairs. They are capable of giving away the most useful article for an unprofitable trifle that pleases their fancy; and on the other hand, if you offer them ever so useful an utensil for some worthless thing that they are pleased with, they will reject your bargain; in short, they will have just the thing that pleases them. They very rarely cheat or  
take

take the advantage of one another, much less steal, which is very infamous among them. But they glory in over-reaching or robbing an European, because they think 'tis a proof of their superior wit and ingenuity.

Their traffic is carried on in part among themselves, and the rest with the factors and seamen. They keep a kind of annual fair among one another. Wherever there is a great assembly or rendezvous of Greenlanders, as at a dancing match, or the Sun-feast in winter, (of which we shall treat anon) there they do as the Roman-Catholics do at a great pilgrimage or such-like solemnity, viz. there are always some that expose their wares to view, and mention publicly what goods they want in exchange. If this suits any one, he brings the demanded truck, and the bargain is compleat. They mostly deal about vessels of soft bastard-marble, which are not every where to be had. And as those in the south have no whales, and those in the north no wood, many boats of the Greenlanders coast every summer out of the south, nay from the east-side of the land, and proceed from two to four hundred leagues as far as Disko, with new kajaks and women's boats, and the tackle and implements belonging thereto, and barter wood for the horns of the unicorn-fish, teeth, bones, whale-bone and whale's sinews, and part of this they truck again on their way back.

They take their whole family and substance with them on such voyages, and their mutability and curiosity is so predominant, and they have so habituated themselves to this roving life, that if even commerce did not prompt them, they would not stay in one place. Some years elapse before they return, for wherever the winter overtakes them, there they tarry, build themselves a house, and regulate themselves for providing food, and for their winter oeconomy. But they like best to winter in the neighbourhood of a colony. The land and sea is every where their own, and as always some of these wandering families stay and settle entirely here or there, so they have every where friends and acquaintance to assist them.

The

The Greenlanders vend their Fox and Seal skins, but most of all their blubber to the Agents, and these are the articles for which properly the Factories are supported. The natives receive no money in return, for money is of no value to them, and 'tis all one whether a gold ducat or a brass counter hangs about their neck, or whether they are decorated with a glass-bead or a sparkling diamond. They regard these valuables of Europe only because they glitter; and 'tis not the first time that they have given a guinea or a Spanish dollar which they had casually stolen from some foreign sailor, for a couple of charges of gun-powder or a roll of tobacco. Iron is valued much more than gold, because they can use it. The merchandize they receive from the factors at a settled price, is Iron-points to their darts, Knives, Lock-saws, Gimblets, Chissels, and sewing Needles; in the next place, striped linen and cotton, kerseys, woollen stockings and caps, handkerchiefs, chests or boxes, wooden dishes, pewter plates, copper kettles, looking-glasses, combs, ribbons and all sorts of toys for children. They are fondest of buying snuff, also guns, powder and shot, from whence they gain but little profit, and upon the whole sustain great detriment in their domestic affairs. Tobacco, which they use only as snuff, serves instead of small-money with them. They expect a little tobacco for every piece of service they do; this is also the pay for their shoemakers and tailors work; for a little tobacco they bring you a couple of handfuls of uncleansed eider-down, a parcel of eggs, birds, a dish of fish and such things; and many a wretched spendthrift will rather sell the cloaths off his back, and bring penury upon himself and his children, than deny the cravings of his nose. This foolish thing brings many a family into as great indigence as strong liquors do in other countries; which last is of too high a price for the Greenlanders purchase, to their great good fortune.

§ 23.

I mentioned above, an assembly for dancing and the Sun-feast. These are not religious acts or ceremonies,

as



as they possibly may be among other Heathen nations, but they are mere sports or divertisements. The Greenlanders keep the Sun-feast at the hyemal or winter solstice about December 22d, to rejoice at the return of the sun, and the renewal of good hunting and fishing weather. They assemble together all over the country in large parties, and treat one another with the very best they have. When they have eat so much that they are ready to burst, they rise up to play and to dance. They cannot intoxicate themselves, because they have nothing but water to drink. Their only musical instrument is the drum, which is made of a wooden or whale-bone hoop two fingers broad, drawn over only on one side with a thin vellum or the skin of a whale's tongue; it is a little oval, a foot and half broad, and furnished with a shaft for a handle. The Greenlander takes hold of it with his left-hand, and strikes with a drum-stick upon the under rand; at every stroke he gives a little jump, continuing always upon one spot, and making all manner of antic motions with his head and whole body. All this he does to common musical time, so that two strokes fall in every crotchet. He accompanies the music and the dance with a song in honour of seal-catching, and such kind of exploits; he extols the noble deeds of his ancestors, and expresses his joy at the return of the sun in the hemisphere. Neither are the auditory mute and motionless, but accompany every stanza of his ode, with an oft repeated chorus of *Amna Ajah, Ajah-ab-ab!* so that the first bar falls a fourth, and the next begins a note higher and is sung through, and so on. The singer sings four cantos in every act; the two first commonly consist of the *Amna ajah* constantly repeated, and the others of a recitative, in which he sings a short sentence without any rhyme, and the chorus intermix *Amna ajah*, and afterwards he sings another sentence, and the chorus again joins. Taken together, it is a compleat Cantata, e. g.

*The welcome sun returns again,  
Amna ajah, ajah, ab-hu!  
And brings us weather fine and fair.  
Amna ajah, ajah, ab-hu!*

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The finger knows how to express the passions with peculiar soft or animated turns of the drum and motions of his body, which one cannot but admire. An act lasts a full quarter of an hour. When one is tired, and bathed in sweat, from the constant springing and agitation of his body, another steps forth upon the stage. Thus they continue the whole night through; next day they sleep their fill, in the evening stuff their bellies again, and then dance all night; and this round they run for several days and nights, till they have nothing more to eat, or till they are so fatigued and spent that they can no more speak. Whoever can make the most droll motions of his body, bears the bell as a master-musician or finger.

They also play at ball. When the moon shines, they divide themselves in two parties, one of them throws a ball to another of his side, and those of the other side try to get the ball among them. Another way is, to kick the ball to a certain boundary, and try thus who is nimblest.

They have also ways of trying one another's strength or hardiness; for instance, two competitors strike one another successively with their fist on the bare back, and he that holds it out longest is the conqueror, and as such he struts about and challenges another, till he has his budget full too. Again they sit down, link legs and arms together, and try which can out-pull the other, and he that does, is master. They also try their strength by hooking their fingers together, and so drawing. They sometimes fasten a rope to a beam in the house, hang on it by their foot or arm, and exercise all sorts of artfull postures like a rope-dancer.

The young folks turn round a board upon an axle, with a finger-piece upon it like a one-and-thirty board, and whomsoever the finger points to when it stands still, wins the deposited prize.

The children, especially the girls, join hands, form a circle and dance and hop about, singing among themselves to the motion.

## § 24.

Such dancing meetings are also appointed at other seasons of the year, when they abound with stores, and there is not much to be done at sea, and some take this opportunity to traffic.

But there is one thing which is the most singular of all, that they even decide their quarrels by singing and dancing, and call this a *singing-combat*. If one Greenlander imagines himself injured by another, he betrays not the least trace of vexation or wrath, much less revenge, but he composes a satyrical poem; this he repeats so often with singing and dancing in the presence of his domestics, and especially the women, till they have all got it in their memory. Then he publishes a challenge every where, that he will fight a duel with his antagonist, not with a sword but a song. The respondent betakes himself to the appointed place, and presents himself in the encircled theatre. Then the accuser begins to sing his satire to the beat of the drum, and his party in the auditory, back every line with the repeated *Amna aiab*, and also sing every sentence with him; and all this while he discharges so many taunting truths at his adversary, that the audience have their fill of laughing. When he has sung out all his gall, the defendant steps forth, answers the accusation against him, and ridicules his antagonist in the same manner, all which is corroborated with the united chorus of his party, and so the laugh changes sides. The plaintiff renews the assault, and tries to baffle him a second time; in short he that maintains the last word wins the process, and acquires a name. At such opportunities they can tell one another the truth very roundly and cuttingly, only there must be no mixture of rudeness or passion. The whole body of beholders constitute the jury, and bestow the laurel, and afterwards the two parties are the best friends.

It is seldom any thing unbecoming occurs at any of their sports; (except perhaps that a man, who has good seconds, carries off a woman by violence, whom he has a mind to marry:) but as for this sport, it is more than a mere diversion, they take this opportunity to

to excite one another to better morals by exposing the shame of the contrary ; to admonish debtors to pay what they owe ; to discountenance lying and detraction ; and to execute revenge on every sort of fraud or injustice in their dealings, and also on adultery ; for there is nothing that keeps a Greenlander in good order so much as dread of publick defamation. Nay this merry revenge keeps back many a one from wreaking his malice in making reprisals, or even committing murder. Yet after all it is discernible, that the chief ingredient in the whole affair is a voluble tongue ; therefore it is common among the Greenlanders, that the most celebrated satyrists, and moral philosophers, behave the worst.

## § 25.

Thus the Drum-dancings are their *Olympic games*, their *Areopagus*, their *rostrum*, their theatre, their commercial fair, and lastly their *forum* or court of justice, before which they cite each other to adjust their variances, without depriving the antagonist of his life by a poniard dipt in blood, or of his honour by a pen dipt in poison. And no one can blame this mirthful method of putting malevolence to the blush, of punishing offenders, and procuring themselves justice, as long as they are savage, without religion, and without the least shadow of a political constitution. They live as we may imagine our ancestors lived immediately after the Flood, before they learned to envy the property of another, or to rob their fellow-mortals of their honour, their substance, their liberty and their life. A father governs his own family as well as he can, but has no one to command out of that circle, neither will he take the commands of another. Nay when several families dwell in one house together, one has no authority to dictate to the other ; only they must repair the house in fellowship, and remove in and out at the same time, because many lamps are required to heat the house. Yet the men love to accommodate themselves to some Sire of the house that cuts the most figure among them, is most weather-wise, and has attained the greatest skill in the art of seal-catching ;

his habitation is assigned him in the north-end of the house, and he is to inspect its order and cleanness. But if any one refuses to follow him, he will not command him, much less punish him; but they all agree not to live with such people the next winter, and also to tell the chief of such a disorderly part of the house the truth upon some occasion in a satyrical song, if they count him worth the trouble.

The Children stay with their parents, and follow them as long as they live, even after they are married. Relations like to keep together, to be a mutual assistance to each other in time of need. When a large fleet of kajaks go together, they follow the wisest man and the best pilot as their admiral, but may separate from him when they please. In short, no one desires to usurp the least authority over another, to prescribe to him in the least, to call him to account for his actions, or to demand any rates or taxes for the public want or weal. For they have no overplus nor riches; they have a natural antipathy against all compulsion, and the whole country stands open to each of them.

However, they have some good customs derived from their ancestors, which they regulate themselves by instead of laws; but alas the practice is often very defective, for the execution has no support, and the transgressor no punishment, except the satyrical dance.

I will now conclude this chapter by inserting the following customs, out of *Mr. Dalager's relation of the ways and usages of the Greenlanders*. Every man may go and live where he will, but if he finds inhabitants already settled on the intended spot, he will not land till an intimation is given that he is welcome there. Hunting and fishing, which is all the land affords, has no game-act to restrain it, but is every where free to all, nor does any one think of a prosecution if a perfect stranger comes to reap in the harvest that God hath given at a good fishery, nay even at a salmon-weir which others erected with great trouble; only they must do no harm, nor frighten the creatures away. Should the strangers act against this order, the inhabitants will rather go away and put up with the loss, than quarrel with them. Whoever finds Drift-wood, or the spoils  
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### Chap. 3. OF THEIR SOCIAL DEPARTMENT. 181

of a ship-wreck on the strand, enjoys it as his own, though he does not live there. But he must hawl it ashore and lay a stone upon it, as a token that some one has taken possession of it, and this stone is their deed of security, for no other Greenlander will offer to meddle with it afterwards. If a seal escapes from a man with his javelin in it, and another man afterwards kills it, it belongs to the first man that struck it. But if the creature is struck with the harpoon and bladder, and the string breaks, he that threw first, loses his right. If two strike a seal at the same time, they divide it between them. The fowling rules are the same. If any one finds a dead seal with the harpoon in it, he keeps the seal, but restores the harpoon to him that lost it. If they catch a sea-cow, or any other such great animal of the ocean, he that cast the weapon claims the head and tail for his own, but of the carcass every man may cut off as much as he can. All, even bare beholders, have as much right to a whale as the harpooners. At such times there is great disorder among them, for several hundred people fall at once upon the animal with sharp knives, and cut and slice with a wild greediness, so that they cut one another often by accident in the hurry; yet they bear no animosity against each other for it. If several shoot their arrows into a reindeer at once, it belongs to the dextrous hand whose arrow rested nearest the heart, however the others have a portion of the venison given them. But if one wounds it before another, he bears away the prey, though another killed it afterwards. But since they have had guns, and no one can know his bullet, many a dispute commences which is hard to be decided. If a man makes a fox-trap, and neglects setting it for a time, another may set it at length, and claim the captive animal. If a man lends his boat or tool, and it receives some accidental damage, the owner must demand no reparation, except it was used without his knowledge. Therefore they do not like to lend. If a man buys a thing in barter, and afterwards it does not suit him, he may return it again, and receive his equivalent. A chapman that cannot directly pay, may have a thing upon credit. If he dies before the debt is



discharged, the creditor must not renew the grief of the disconsolate relations by mentioning the deceased: however after some time he may apply for his own, if it is not lost in the scramble that commonly goes forward in the house of the dead. Nay if a person in the interim loses or breaks a thing that he hath taken up upon credit, they will not insist upon his paying for it.

Such customs, that gradually assume the sanction of laws among the Greenlanders, appear a little strange to such as have other laws and usages, and bring some, and especially the factors into many a perplexity. The Greenlanders themselves see the insufficiency and injustice of several of their customs, and yet have no mind to alter them for fear of ill-report, and their final reason is: "The custom is now so."

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#### C H A P. IV.

##### OF THE MORAL CHARACTER AND CONDUCT OF THE GREENLANDERS.

###### § 26.

**I**T is now incumbent upon me to say something of the Virtues and Vices of this nation, so far as we may attribute virtues to people that live without Christ, that is, without God in the world, and that have neither religion nor government, and consequently are strangers both to divine and human laws. But I know not whether I shall be so fortunate as to succeed in delineating the moral and mental qualities of this Nation in the general; for every nation, nay every individual person, has a good side and a bad, and according to the different sides that different people scan, their descriptions of them diametrically differ, *laudatur ab his, culpatur ab illis*. So it is in this case; at the first view of this untaught people, we discern so many lovely and laudable qualities, as may in truth put our Christendom to the blush, in its present state of excellent knowledge,

ledge, but of practice generally contradictory both to the light of Nature and Revelation. This is the side the *Greenland* nation presents to every one, that has not sufficient time or opportunity to explore fundamentally all the latent springs and meanders of their inclinations and actions. This hath given ground to the good descriptions of the *Greenlanders* that have been exhibited.

On the other side, we find in these people nothing that, in the proper sense, could be denominated good and virtuous in the eyes of men, much less in the eyes of God; but on the contrary, if all is not so, yet at least there is so much wickedness and vice, that some who know the *Greenlanders* better than they do other nations, will allow of nothing good in them, and reckon them among the most savage, abominable and viciously-disposed nations. For my part, I have observed more agreeable than disagreeable things in these savages, because I have seen them mostly on the good, and seldom on the bad side; but yet truth obliges me to insert their blemishes also, as they have been reported to me, that I may paint their true picture as near as possible.

§ 27.

The *Greenlanders* are called wild or savage; and people are wont to form such an odd conception of *savages*, as if their nature and manner of living must needs be not only immoral, but brutal and cruel. This word shares the same fate as the word *barbarus*, which was the appellation the Greeks and Romans gave to all foreigners, who had often better, only not *their* manners and customs. Navigators stiled those people *savages*, (*sylvatici*) that did not dwell in cities and villages, but dispersed here and there in the forests like the wild beasts. Thus the Heathens got the name of *Pagani*, when they were no longer permitted to carry on their idolatry in the cities, but only in the country. The *Greenlanders* are not properly an untractable, fierce, wild, barbarous, or cruel people, but rather a gentle, quiet, civil and good-natured generation. They live in a state of Nature and Liberty, as *Andersen* expresses it, *extra civitatem*, yet in Society; so that

the fictitious suppositions about the state of mankind before the civil police commenced, are not at all confirmed by their state. Their community is composed of several families in one house, and several houses or tents on one island. These limbs are not knit together by any publick laws and institutions, much less by compulsion, or penalties, but by voluntary agreement and order; and yet it has stood its ground (in all likelihood, several hundred years) without any great labour or expence, in many respects better than a Sparta or an Athens. They may be called in truth a fortunate people; for every one does what he will, and yet rarely acts to the great prejudice of another, except in the case of revenge or private arbitrary punishment. Hence they can live in peace and safety; nor is civil government (that minister of God ordained to execute punishment on evil-doers) so absolutely necessary for them, as it is for all civilized nations, who cannot enough be thankful to God for giving them Government for their own preservation.

'Tis true, the Greenlanders live a poor toilsome life in our eye, but they are chearful under it, and have all that nature requires in the little they possess; and were they furnished with far more costly supplies than their seals, they would be as little able to subsist on such things, as we should with their hard bill of fare. Therefore they think, they have no cause to envy but to pity us, because we have multiplied our wants so exceedingly, that we cannot subsist with their little and homely stores. This Poverty, and at the same time sufficiency of theirs, conduces very much to their security and liberty, and consequently to their felicity, because they can amass no treasures for the thieves to break in upon and steal. Neither is there any handle for war, violence, oppressive injustice, chicanery or such things, and they can sleep as peaceably in their lowly tents, as a prince in his fortified palace.

## § 28.

So much has been already interspersed up and down in the history concerning their external carriage towards  
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one another, considered with a view to the mere decency and propriety of behaviour, that there is nothing left for me to add, but somewhat of their real state as to Morals. Here we must confess that some vices, which are so general in other nations, that they are not to be stemmed or repressed by any laws or punishments, either do not exist in Greenland, or at least not in such a horrid shape and degree. We hear no cursing, swearing, scolding, noisy contention, or abusive clamours, Nay, as was said before, they have not one abusive word in their vocabulary, unless you call certain nicknames such, with which 'tis true they can expose any ridiculous or mean action in a very ingenious and significant manner. In company you hear no bawling, loud laughter, talking all at once, contradicting, disputing, detracting, or railing; and though they are very jocose, and love to pay off an unbecoming action with a humorous contempt, and also know how to make use of well-invented double-meanings, yet you will hear no coarse, much less immodest joke, no bitter mockery, no filthiness nor foolery. We but seldom hear of lying, cheating or stealing; and as for violent assaults or high-way robberies, they are quite unheard of there: nay, were we to judge from outward appearance, we might almost think that they scarcely coveted or desired each other's goods. They know nothing of drunkenness, nor its effects, fighting, and brawling; indeed they have the art of bridling and concealing their anger in such a masterly manner, that one might take them to be Stoic philosophers. Neither do they discover the least trace of obscenity in their conversation, and as for that wanton romping and pulling one another about, and those lecherous actions and speeches which are so openly offensive among other nations, they are so perfectly unprecedented among them, that formerly when they saw these and other acts of indecency and prophaneness among the vulgar sort of foreigners, they stood amazed, and knew not how to account for it, but by saying: "These people have lost their understanding, the mad waters, *i. e.* the strong liquors have made them insane."

Even

Even at their merriments and dances, to which old and young may resort, nothing is seen or heard that would put modesty to the blush ; so that was it not for the drum, and the droll figure of the dancer, a foreigner that was a stranger to the language, would sooner take it to be a meeting for religious worship than a pastime.

They are an upright people, and seldom tell an untruth knowingly, particularly when they are to shew a traveller the way, nay, they will rather go a piece with him. But if they are accused of a thing, one can seldom or never get the truth out of them.

Though the children grow up without the least education or manners, yet we must say, that they give their parents comparatively but little trouble and vexation while they are small ; and when they arrive to years of maturity, and are become their own masters, they shew so little disobedience, obduracy, ingratitude, or neglect towards their ancient helpless parents, that quite the reverse appears, and a son and his wife often compliment an old peevish mother with even too absolute a disposal of all that they have,

#### § 29.

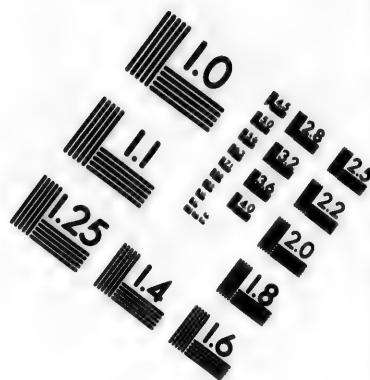
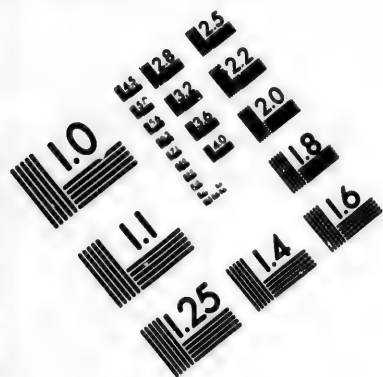
Now 'tis true, what I have said relates mostly to the absence of certain Vices ; which may be attributed in part to their quiet, phlegmatical temper, and in part to their not having bad examples before them, and certain incentives to vice ; for instance, a man that has no superfluity of rich and high food, and no kind of strong drink, and on the other hand goes through a great deal of hard labour, will certainly betray but few eruptions of the vices flowing from these sources, though they are all existing in embryo in him. The quality of their land and the poverty of their houses saves them from many a disorder, that other nations imbitter each other's lives by. But as these circumstances can only restrain them from some wicked practices, but at the same time should be a spur to other species of transgressions, as cheating, stealing, robbing, &c. we must trace their seeming virtuous deportment to some other

other fountain-head. Now 'tis true, as the Greenlanders are uninfluenced by divine or human laws, we might attribute these specious virtues to Reason or common sense; to this most simple axiom of equity, *Do not to another, what thou wouldst not that another should do to thee*; and to the demands of the law of nature, the secret reproofs of conscience; and the thoughts accusing or excusing one another. For the Greenlanders have, without the least doubt, as much reason as other men, and know how to use it in all necessary employments, and alas! in many respects to misuse it. But yet after all, since we cannot observe in them any particular reflection, consideration, or entering into themselves on any occasion, but in the most of their actions something heedless; therefore I am inclined to think with Anderson, that their moral actions proceed more from an internal natural instinct, common in many respects with irrational animals, than from principles. And this instinct manifests itself in a quick sensibility on the head of self-love, profit, fear and shame.

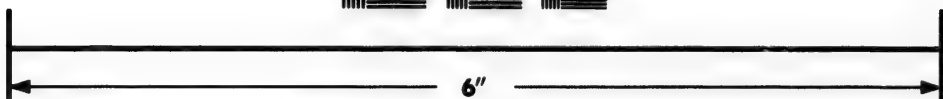
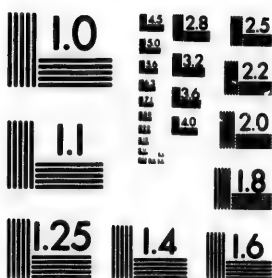
The seed of all evil lies in them, and their tendency to it is as natural and strong as in any other of Adam's children: but the fear for the retaliation of evil restrains them from many vices, and the dread and shame of a bad name from more. A Greenlanders dare not rob, murder, strike another, nor vent his anger in word or deed, because it might cost him or his dearest friend his life. Again, they must demean themselves regularly, decently and peaceably towards one another, or else their bad name would be echoed by common fame, and they would be drummed out of the ring at the next singing-combat. The young people must treat one another with decency and due reserve, or they would forfeit their good name and fortune. Their love to one another, known or unknown, their sociable, amicable disposition, and obliging services in domestic life, and their hospitality and open house towards strangers, does not issue from a native benevolence, or compassion towards the helpless, (we shall see the reverse presently) but from self-love and interest. It is their interest to impart of their abundance to the rest of the house, that they may give to them again when they







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they have nothing. They must help their neighbours, that their neighbours may help them again. They must be hospitable to strangers, that their name may be extolled all over the country, and that they may be treated the same, when, according to custom, they travel all round the land, and have no time to procure provisions for themselves. In short the character our Saviour gave the heathen, Matth. v. that they only love those that love them, and do good to those from whom they expect the same, is truly verified in the Greenlanders.

And indeed the case is pretty much the same with the Nations that are ruled by laws and political order. Was there no fear of infamy or judicial punishment, we should soon see how far the deformity of Vice would restrain, and the beauty of Virtue stimulate the corrupted human race, and how strong the sway of the most refined Reason would be, even if it recommended the best morals. And what is it that gives ignorant, or so called innocent children, and simple rustics, such a preference in the eyes of the wise, before the more polished classes of mankind? It is their bashfulness, not having as yet gone so far as to get above (or, according to the German expression, bite off the head of) shame, or even to learn to place their glory in their shame.

### § 30.

The Greenlanders are pretty well versed in the principal maxim of the world's false but fashionable Morality, viz. to *save appearances*, and to behave so as to steal the reputation of an honest man, or at least evade publick scandal; nay they are better practitioners in this art than other more intelligent and moralized nations; so that I have often thought, our pretended *esprits forts* might learn something of them. Yet notwithstanding this specious mask, it is no injustice to allow them no true virtue, and only the absence of certain vices. The following portraiture will prove what I say.

To begin with their Love to their Neighbour; you will scarce find a Greenlander do good to another, without the mercenary hope of some speedy retribution.

For

For instance, if a stranger dies and leaves no near relations or sons that can soon be of service, no one will take charge of the fatherless family, except somebody happens to want a maid-servant. No one gives them either food or shelter, nay they rob them of the best they have, and afterwards they can see the poor people freeze with cold, and starve with hunger, and be as indifferent about it, as if they were creatures of another species. If people ashore see a kajak overset at sea, and the unfortunate man is no relation nor has particularly served them, they behold with insensibility, nay with a certain entertainment, how he struggles in vain to save himself. It is too much trouble for them to step into their kajak, and hasten to his help; and should they be incommoded with the shrieks and cries of the female relations, they sink away. But if they put to sea together, they will help one another up, because that is not much trouble to them. They have an unfeeling mind towards the very animals, (I mean such as they don't want for their necessary service) even the children can torture a poor little useless bird to death with a certain cruel pleasure; nay, so little compassion and sympathy is found among them, that it does not shew itself even in the sex that is commonly soft and tender by nature.

On the other hand there are traces of a stronger love between Parents and Children, and of the many passions rising from it, than there are in other nations. A mother cannot suffer her child to be out of her sight, and many a mother has drowned herself because her child hath been drowned. But just so it is with the irrational creatures, they are insensible to the pleasure or pain of other animals, but their love and concern for their own young is so much the stronger. This would almost lead one to think, that the Greenlanders act more from the instinct and movements which the irrational animals have in common with mankind, than from human reason. And their predominant turn is a certain inconsideration. Even in mere temporal things they live at random, devoid of care for the future. When they see a thing, they like it, though they don't know

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know what use to make of it. And if their desire fixes upon any thing, they will barter whatever is most necessary to them for it, and afterwards suffer want. If they receive a favour, or assistance in their greatest need, especially from an European, they think of no acknowledgement or gratitude farther than, *kujonak*, "I give you many thanks!" and if their benefactor should want their service again, he would seldom find it. When they are dressed in their Greenland finery, they strut like a peacock, and treat all beneath them with contempt, and especially if they are endowed with some extraordinary dexterity, and are fortunate in seal-catching. If their passions, which they know how to curb, or at least conceal for a long time, should once break out, they rage with the more mad and brutal fury. What they have a mind to do, must be done, and what they do not like, no arguments can persuade them to. This obstinacy, accompanied with a sly craftiness, is mostly found in the old people; 'tis owing in part to their inadvertency, and in part to the total neglect of educating them, and breaking their will in their childhood. This causes the Missionaries their greatest trouble, if they are not able to contrive so, as to prevent beforehand their fixing their will, or wisely turn it aside.

### § 31.

It is easy to imagine that the Greenlanders are not all exactly alike, and consequently what I have hitherto said, both of their agreeable and disagreeable side, is not universally applicable without exception. Some of them are considerate, judicious, beneficent people; but such are very rare. On the other hand, those are not rare that lead a confessedly culpable, nay a vicious and unnatural life, when they have once conquered modesty and shame, and have no retaliation to fear. Lying and slander are common among the women. The poor and the lazy are sometimes upon the watch for stealing, especially from unknown travellers, if it can but be done secretly; but if they can rob a foreigner, let it be by craft or force, it is a feather in their cap.

cap. Therefore the Europeans place no great confidence in them, because they have been cheated by them many times, nay have been decoyed ashore, and then basely murdered and robbed of their goods. But they dare not practise such fraud and villany on the Europeans that constantly live among them, because they can pursue the perpetrators all over the country, and bring them to punishment.

Neither does their plausible outside modesty go far. I will not be particular about their young single people, because among them there are the fewest open breaches of chastity, though they are as filthy in secret as other nations; but as to the grown-up, it is certain their polygamy does not always spring from a concern for population, but mostly from lust. Moreover there are some women that are whores by profession, though a single woman seldom prostitutes herself to this scandalous trade. But as for the married people, they are so shameless that, if they can, they break the matrimonial obligation on both sides without a blush. But since the understanding of these people is so little polished, since there is so much of the beast in their actions, as has been hinted before; it would scarcely be imagined that they have much refinement in their brutal pleasures. Yet I have been assured of the contrary, and that they can read the language of the ogling eye, unattended with the least concomitant mien or motion, better than the adepts in Turkey.

§ 32.

How self-interested and unjust, nay how barbarous their treatment is of poor widows and orphans that are destitute of a protector, we may judge by their strange and confused regulation in the affair of inheritances. When a man dies, his eldest son inherits his tent and his women's-boat, that is, the paternal estate, but then he must maintain his mother and the rest of the children, who divide the house-furniture and cloaths among them. If there is no son grown-up, then the nearest relation enjoys the inheritance, and maintains and educates the widow and children. But if he is already furnished with a tent and a women's-boat, he transfers

transfers the hereditament and its incumbencies to some stranger; for no one can uphold and take care of two tents and boats. Afterwards when the sons grow up, they cannot reclaim the tent and boat, but he that has it, keeps it; unless the foster-father hath no children or only young ones, for then the adopted son takes possession of the patrimony and supports the family when fatherless. So far it proceeds in good order. But here arises a flaw: Since as soon as the sons are grown up and commenced seal-catchers, the widow may do what she will with what they earn; and should she desert her old benefactor and his now helpless children, there is no justice of the peace to apply to for redress: therefore we may well think, that the caring for widows and orphans is often much neglected, because of the uncertain expectation of any advantage from it, especially if they have nothing to bring with them at present. Therefore many boys are neglected in their youth, because the equipping them with a kajak and its appurtenances is expensive; but still more poor objects of the female sex perish with nakedness and hunger.

But the most hard-hearted scene of all is this: When a poor destitute widow, that has no near relations, lies with her children on the ground, bewailing the loss of her husband almost to distraction, all the chattels of her husband are in the mean while clandestinely purloined by the guests, who at the same time bear the compliments of condolence on their tongue. The despoiled widow has no court of judicature to lodge her complaint in or sue to for a recovery, but must endeavour to ingratiate herself with him who has been her greatest plunderer. He will keep her a while, and when he is tired of her, she must try to insinuate herself into the favour of another. But at last she and her children are left to their hard fate. A little longer perhaps they protract life, by eating fishes, muscles and sea-grass, but finally they must starve and freeze to death, having no cloathing nor lamp-oil. This probably is the principal reason why the Greenland nation diminishes from year to year, especially where they have

§ 33.

In criminal cases the process is still more disorderly and savage. No transgressors are punished with death but murderers, and such witches as are reported to have bewitched others to death. But in these cases they proceed with such temerity and revenge, that at last no one's life is safe. 'Tis true the Greenlanders have not naturally a murderous disposition; but as they are employed from their youth in butchering seals and other creatures, and have as it were an hereditary inclination to it, so some of them, by daily custom, at last give room to the unnatural thirst for murdering of men without any reason. However, such fiends that murder out of mere blood-thirstiness, or to make themselves famous or formidable, are but few. There are more that do it out of envy at another's superior dexterity or wealthier stock, though they steal none of it. But the most murder out of revenge.

Such an assassin perpetrates the deed at sea in a treacherous manner, by oversetting the Greenlander in his kajak and drowning him, or by throwing an harpoon into his back behind, and so leaving his body in the sea. If the friends of the murdered man discover the murderer, they stifle their anger, nay they do not so much as let a word about it transpire, for fear the ruffian or his spies and accomplices might dispatch them too to secure himself. Yet depend upon it, they will not forget to avenge \* the reeking blood, when they meet the murderer alone, even though thirty years should elapse before they can effect it. They generally attack him ashore, declare the reason in a few words, then stone him or run him through, and cast his body into the sea; or if they are very much provoked, they hew him to pieces and swallow a bit of his

\* This spirit of revenge, without uttering the least intimation of it till the proper time, is conveyed down to their children and grandchildren. But when they become true Christians, this sin and excess ceases too along with the rest, so that they think no more of old injuries, but love one another very heartily.

heart or liver, because they think his relations will by that means lose their courage to fall upon them. If the punished offender is very notorious, and much hated for the murder he committed, and if he has no relations, then it goes no further. But commonly this inflicted punishment of death is again revenged with death, either on the executioner himself or his children, cousins or other relations; and if they cannot come at these, upon some acquaintance that live in the same neighbourhood. And thus blood may continue to be heaped upon blood, till sometimes it befalls quite innocent people.

Their procedure with witches is also very short. If a rumour prevails that a certain old woman is a witch (or a man a wizard) which the poor old creature may thank herself for, because she made pretences to charms and quackery; when, I say, her name is up, a man need but have his wife or child die, or his arrows miss their mark, or his gun miss fire, the *angekok* or conjurer lays all blame upon such a poor wretch, and if she has alliance with some man of arms, all the country will join to stone her, or she will be thrown into the sea, or hewn to pieces, according as their rage dictates to them. Nay there have been instances that a man has stabbed his own mother or sister in the presence of a house-full of people, and no one hath upbraided him for it. However, if the executed person hath any near relations, they endeavour to avenge her death, and thus the tragedy issues in a prolonged series of murders. Sometimes when such poor wretches find there is no possible escape, they plunge themselves into the more friendly bosom of the ocean, to elude the blood-thirsty weapons that would hew them in pieces, and would leave their dismembered carcass a prey to the ravens.

#### § 34.

Thus I have thought it requisite to draw the good and bad side of the character of the Greenlanders, (who are perhaps the most simple and least corrupted of all the Heathen Nations) and to trace as much as possible the ground and motive of their actions; because the

accounts of this Nation hitherto published, as well as the splendid descriptions of almost all heathen nations in ancient or later ages, might almost induce us to think that there were virtuous heathens, who excelled the Christians in many respects, and that they were only seduced to the practice of vice by the bad example and temptations of the Christians, and by the new and unknown allurements they brought them. From these premises they deduce this conclusion, that men may lead a virtuous life from the mere light of Nature and Reason, and do not so expressly need the light of the Gospel in order to be pleasing to God and valuable to their fellow creatures. Every one knows, that this is the corner-stone of Deism. We also know that many a Teacher delights to alledge, without reflecting on the consequences, the examples of the virtuous Heathens, as a reproach or excitement to his auditory; which either hath no effect at all; or else this bad one, to strengthen that *Pelagianism* which every man inherits by birth, and that Self-working, which produces nothing but plausible, painted virtues; besides that it puts, as observed already, the most effectual weapon into the hands of Atheists and Deists, to dispute the necessity of the Atonement, and of the doctrines of the gospel. These mistaken notions also make people think that the conversion of the heathen is an easy thing, and that the main difficulty is how to instil into them a proper and convictive conception of the divine truths; for as to good behaviour, that will be easy enough, because they have been accustomed to a virtuous walk and demeanour, *a priori*.

It is true, one may allow these heathen in several respects, a preference before corrupt Christians, because they really eschew many vices, not barely through the absence of bad examples, means and opportunities, or from a blameable self-praise and self-interest, but also from a principle of shame; which shows that they have a notion, though it be but an obscure one, that this and the other thing is wrong or sinful, although their native torpidity and disinclination to thought and reflection, prevents their tracing sufficiently those dictates of the law of nature and of Conscience, which lie



in them, and consequently their acting from principles and precepts. And undoubtedly it is no small plea in their favour, that being enveloped in utter ignorance of Revelation, they are more obedient to the little light of their understanding, than most men are to the knowledge they have from the clear light of the gospel, and to the frequent calls and tenders of divine grace in their hearts. This will at least spare the Greenlanders many stripes, which others earn for themselves by their licentiousness, and their contempt or neglect of offered Grace.

But yet on the other hand, we cannot perceive either in the Greenlanders, or in any other heathen nations we have had a closer acquaintance with, that they shun by Nature the *greatest vices*, and practise certain *virtues*, which deserve to be praised and rewarded before the judgment-seat of man, if not before the divine tribunal. And indeed, from whence should they derive the instructions, the pattern, and the ability requisite for it, as long as they know nothing of the sacred Gospel, and are still under the dominion of the god of this world, who delights to carry on his work in those that believe not?

## C H A P. V.

### OF THE RELIGION, OR RATHER SUPERSTITION OF THE GREENLANDERS.

#### § 35.

**T**HIS brings me to consider the Religion, or more properly, the Superstition of this nation. But it is very hard to say any thing about it, because they are extremely ignorant, unthinking and credulous, and yet are very various in their opinions, forasmuch as every one hath liberty to believe any thing or nothing.

Before Missionaries came into the country, the Greenlanders were reported to be such gross Idolaters as to worship the sun, and sacrifice to the devil, that  
he

he might forward, or at least not hinder their hunting and fishing. This the seamen did not learn from any discourse of the Greenlanders, for they understood nothing of what they said; but they drew the conclusion from certain circumstances. They saw, that as soon as the Greenlanders arose in the morning, they went out and stood with their faces towards the rising of the Sun, in deep meditation, in order to discover by the look of the hemisphere, or by the motion of the clouds, whether they had good or bad weather to expect, or even a storm the following day. They do so still every morning. The sailors, not knowing the true reason, believed they worshiped the sun. Again, others saw on some forsaken places many quadrangular spots laid over with stone, and upon one elevated stone found some cinders, and near it a heap of bare bones. The conclusion was directly made, that the Greenlanders must have sacrificed here; and to whom should they have sacrificed but to the devil? But the seamen had never seen the summer-habitations of the Greenlanders, which are tents pitched in such quadrangular places, where they dress their meat with wood. Thus may people err in their conclusions concerning the constitution and religion of others, if they have only seen some circumstances without understanding them. The Greenlanders have neither a religion nor idolatrous worship, nor so much as any ceremonies to be perceived tending towards it. Hence the first Missionaries entertained a supposition, that there was not the least trace to be found among them of any conception of a Divine Being, especially as they had no word to express him by. When they were asked, who made the heaven and earth and all visible things? their answer was: *We know not; or, we do not know him; or, it must have been some mighty person; or, things have always been as they are, and will always remain so.* But when they came to understand their language better, they found quite the reverse to be true, from the notions they had, though very vague and various, concerning the soul and concerning spirits; and also from their anxious solicitude about the state after death. And not only so, but they could plainly gather from a free dialogue they had with some perfectly

wild Greenlanders, (at that time avoiding any direct application to their hearts, or demanding of them the practice of duties for which they had no inclination) that their ancestors must have believed a Supreme Being, and did render him some service, which their posterity neglected by little and little, the further they were removed from more wise and civilized nations, till at last they lost every just conception of the Deity. Yet after all it is manifest, that a faint idea of a divine Being lies concealed in the minds even of this people, because they directly assent without any objection to the Doctrine of a God and his Attributes, except they are afraid of the consequences of this truth, and so *will not* believe it. Only they suffer their natural sluggishness, stupidity and inattention to hinder them from attaining just and consistent principles, by a due reflection on the works of creation and on their own timorous forebodings concerning futurity. But still further, some of them, though perhaps not all, must have had some meditations and enquiries in their mind concerning this matter before they saw any Missionary; at least in their younger years, before family cares were accumulated upon them. This is plain from the following anecdote.

A missionary being once in company of some baptized Greenlanders, expressed his wonder, how they could formerly lead such a senseless life void of all reflection. Upon this, one of them answered as follows: "It is true we were ignorant heathens, and knew nothing of a God or a Saviour; and indeed who should tell us of him till you came? But thou must not imagine, that no Greenlander thinks about these things, I myself have often thought: A Kajak with all its tackle and implements does not grow into existence of itself, but must be made by the labour and ingenuity of man; and one that does not understand it, would directly spoil it. Now the meanest bird has far more skill displayed in its structure than the best kajak, and no man can make a bird. But there is a still far greater art shewn in the formation of a man, than of any other creature. Who was it that made him? I bethought me, he proceeded from his parents," and

“ and they from their parents. But some must have  
 “ been the first parents ; whence did they come ?  
 “ Common report informs me, they grew out of the  
 “ earth. But if so, why does it not still happen, that  
 “ men grow out of the earth ? And from whence  
 “ did this same earth itself, the sea, the sun, the moon,  
 “ and stars arise into existence ? Certainly there must  
 “ be some Being who made all these things, a Being that  
 “ always was, and can never cease to be. He must  
 “ be inexpressibly more mighty, knowing and wise,  
 “ than the wisest man. He must be very good too,  
 “ because every thing that he has made is good, useful  
 “ and necessary for us. Ah did I but know him, how  
 “ would I love him and honour him ! But who has  
 “ seen him ? Who has ever conversed with him ?  
 “ None of us poor men. Yet there may be men too,  
 “ that know something of him ; O could I but speak  
 “ with such ! Therefore (said he) as soon as ever I  
 “ heard you speak of this great Being, I believed it  
 “ directly with all my heart, because I had so long  
 “ desired to hear it.”

This testimony was confirmed by the others with  
 more or fewer attendant circumstances. As for in-  
 stance, they superadded : “ A man is made quite dif-  
 “ ferent from the beasts. The brutes have no under-  
 “ standing, but they serve for food to each other, and  
 “ all for the use of man. But man has an intelligent  
 “ soul, is subject to no creature in the world, and yet  
 “ man is afraid of the future state. Who is it that he  
 “ is afraid of there ? That must be a great Spirit,  
 “ that has the dominion over us. O did we but  
 “ know him, O had we but him for our friend !”

§ 36.

Therefore the decision of the great apostle of the  
 Gentiles remains valid, *Rom. i. 19. &c. That which may  
 be known of God is manifest in them, for God hath shewed  
 it unto them, being understood by the things which are made ;  
 though they became vain in their imaginations, and their  
 foolish heart was darkened.* And this proposition is  
 sufficiently supported not only by the universal testimony  
 of historians and travellers, that no nation has ever  
 yet been discovered but what had some notion of a God,

however obscure and erroneous it might be; but also by what is found in the wild and stupid Greenlanders, their divers opinions concerning the *soul of man*, and concerning other *greater or inferior spiritual essences*.

It is true we find some Greenlanders, that do not believe that their Soul differs from the vital essence existing in other animals, or that it lives after death. But these are either utterly stupid brutal creatures, that are even laughed at by the rest of their nation; or they are malignant crafty knaves, who seek to derive some profit from the delusion.

Others grant, that the soul is different from the body, but describe it still so material or corporeal, that it can increase and decrease, is divisible, can lose a piece of its substance and have it restored again, nay can even be parted from the body for a time; so that many a one upon a long voyage has pretended to have left his soul at home, and yet continues brisk and healthy all the while. It is probable they have been misled into these strange absurdities, partly by a home-sickness, or continually thinking of their native place when absent from it, and partly by such kind of sicknesses as enfeeble, or quite suppress the faculties of the soul for a time.

Some of these materialists will needs have two souls, viz. the Shadow, and the Breath of a man; and imagine that in the night the volatile shadow elopes from the body, and wantons about a hunting, dancing, visiting, and so on. The dreams of the Greenlanders being very frequent and lively, nay often almost inconceivable, have led them to this whim. This sect is the best support of the *angekoks* or conjurers, who pretend to the art of repairing a maimed soul, of bringing home a lost or fugitive one, and of changing away a sickly soul for the sound and sprightly soul of a hare, a reindeer, a bird or an infant.

'Tis very likely such Greenlanders may have much the same notion, who pretend to believe a Transmigration of souls; which opinion we discovered but lately among them. This sentiment is particularly propagated by the helpless widows, in order to allure the bounty of parents by imposing on their credulity;

for.

for instance, a widow will tell a father, that the soul of her deceased child is flown into his son, or the soul of his deceased child has taken up its residence in one of her children. Accordingly the father (in the latter case) is studious to shew kindness to the supposed soul of his child, or (in the former) believes himself to be very nearly related to the widow.

But the most sensible Greenlanders maintain, that the soul is a spiritual essence, quite different from the body and all material substances, that it needs no corporeal nourishment, and though the body corrupts in the earth, the soul survives after death, and must have another kind of nutriment, but what that is, they know not. The Angekoks, who pretend to have visited frequently the realm of souls, describe the soul as pale and soft, and that if any one would grasp it, he feels nothing, because it has no flesh and bone.

### § 37.

Hence it is easy to conjecture what conceptions they form to themselves of the *future state*. In general they imagine it to be a better state than this temporal life, and they believe that it never ends. But they differ very much in their sentiments about the site and circumstances of the place.

As the Greenlanders acquire the most and best of their sustenance from the bosom of the sea, therefore many or most of them place their *elysium* in the abysses of the ocean, or the bowels of the earth, and think the deep cavities of the rocks are the avenues leading to it. There dwells Torngarfuk and his mother; there a joyous summer is perpetual, and a shining sun is obscured by no night; there is the fair limpid stream, and an exuberance of fowls, fishes, reindeer, and their beloved seals, and these are all to be caught without toil, nay they are even found in a great kettle boiling alive. But to these seats none must approach, but those that have been dextrous and diligent at their work, (for this is their grand idea of virtue) that have performed great exploits, have mastered many whales and seals, have undergone great hardships, have been drowned in the sea, or died in childbed.

Hence



Hence it is obvious, that they had formerly a tradition that good would be rewarded. But to proceed ; the disembodied soul does not enter dancing into the Elysian fields, but must spend five whole days, and some say longer, in sliding down a rugged rock, which is thereby become full of blood and gore. I cannot say whether the ground of this fable was a notion of the purgation of the soul ; or only in general, that one is to pass *per aspera ad astra*. Those unfortunate souls that are obliged to perform this rough journey in the cold winter, or in boisterous weather, are peculiar objects of their pity, because they may be easily destroyed on the road ; which destruction they call the second death, and describe it as perfect extinction ; and this is the most dreadful consideration of all to them. Therefore during these five days or upwards, the surviving relations must abstain from certain meats, and from all noisy work (except the necessary fishing) that the soul may not be disturbed in its perilous passage, or even perish. Hence it might be supposed, that their ancestors perhaps offered some oblations for the departed souls of their relations : At least this is quite discernible, that the stupid Greenlanders, as well as the sensible ancient Heathens, conceive a horror at the thoughts of the entire annihilation of the soul.

Others, that are more charmed with the beauty of the celestial bodies, soar beyond the rainbow, to the loftiest sky to seek their paradise there ; and they imagine the flight thither is so easy and rapid, that the soul rests the very same evening in the mansion of the Moon, who was a Greenlander, and there it can dance and play at ball with the rest of the souls ; for they interpret the Northern Lights to be the dance of sportive souls. There the souls are placed in tents round a vast lake, where fish and fowl abounds. When this lake overflows, it rains upon the earth, but should once the dam break, there would be a general deluge.

But the first of the sects maintain, that none but the worthless, lazy wretches ascend up into this aerial void, and find there a great famine of all things, for which reason the souls are exceeding meager, weak and languid,

languid, especially as they can have no repose, on account of the rapid rotation of the heavens. That wicked people, and witches especially, are to be banished hither, and they will be so infested with ravens, that they will not be able to keep them off their hair. But the last sect think, they know their destiny better; they shall associate with a group of souls like themselves, and shall feed upon nothing but seals heads, which will never be consumed.

The wiser Greenlanders, that look upon the soul to be a spiritual immaterial essence, laugh at all this, or say, if even there should be such a material luxuriant paradise, where the souls of the Greenlanders could entertain themselves with hunting, still it can only endure for a time. Afterwards the souls will be certainly conveyed to the peaceful mansions. But they know not what their nourishment or their employ will be there. On the other hand they situate their hell in the subterraneous regions, which are devoid of light and heat, and filled with perpetual terror and anxiety. This last sort of people lead a regular life, and refrain from every thing that they think is evil.

§ 38.

Those that know what absurd notions the antient wise Heathens had of the Soul and the future State, will not so much wonder at the senselessness of the Greenlanders, but will rather acknowledge here and there a sagacity, beyond what we can trace in them in other respects. I take these to be the small remains of the truths of the Patriarchal Religion, which tradition has propagated down to posterity; but the further succeeding generations removed from their first dwelling, and also from other civilized nations, the more were these truths disregarded and forgot, or veiled and adulterated with new additions. If we read the accounts which have been given of the most northerly American Indians and Asiatic Tartars, we find a pretty great resemblance between their manner of life, morals, usages and notions, and what has been said above of the Greenlanders; only with this difference, that the

the further the savage nations wandered towards the north, the fewer they retained of their ancient conceptions and customs. As for the Greenlanders, if it be true (as is supposed) that a remnant of the old Norway-christians incorporated themselves and became one people with them; the Greenlanders may thence have heard and adopted some of their notions, which they may have new-modelled in the coarse mold of their own brain.

We find the like mutilated mangled traditions among them concerning the Creation of the world, its last End, and Noah's Flood; many of which don't sound more incongruous, but are as contradictory to each other, as the notions of the Greeks in the fabulous ages of the world. Give me leave to introduce some of them. They call the first Man *Kallak*, and say he sprung out of the earth, and soon afterward his Wife sprung from his thumb, and from this pair all mankind proceeded. There are many that ascribe the origin of all things to this man. The woman is said to have brought death into the world, by saying: *Let these die to make room for their posterity.* As for the origin of the Europeans, they say, that a Greenlandish woman was once delivered of some *kablunæt* (so they call the Europeans) and some dogs, which devoured their father. Afterwards one of the *kablunæt* mocked a Greenlander because he could shoot no birds; the Greenlander, to shew that his arrow was not such a foolish wanderer, shot the scorner dead; this enkindled a war between them, in which the Greenlanders conquered at last, and extirpated all foreigners. This points to the destruction of the old Norwegians, upon whom they cast that odium, to ascribe their origin to dogs metamorphosed into men. They say, fishes were produced by a Greenlander's taking the shavings of a tree, drawing them between his legs, and casting them into the sea.

Almost all heathen nations know something of Noah's Flood, and the first missionaries found also some pretty plain traditions among the Greenlanders; namely, that the world once overset, and all mankind, except

cept one, were drowned ; but some were turned into fiery spirits. The only man that escaped alive, afterwards smote the ground with his stick, and out sprung a woman, and these two re-peopled the world. As a proof that the deluge once overflowed the whole earth, they say that many shells, and relics of fishes, have been found far within the land where men could never have lived, yea that bones of whales have been found upon a high mountain.

They cannot have much notion of the End of the World, and the Resurrection of the body. Some assert that the soul stays five days by the grave where the body lies ; then the person rises again, and seeks his maintenance in the other world, so as he did in this. Therefore the hunting implements of the deceased are deposited by his grave. But as the more considerate Greenlanders have seen, that both the body and the hunting instruments lie upon the place and rot, they believe nothing of this and know nothing of that resurrection which is true. Yet some few have uttered the following hints towards it, which are the more worthy of notice, because they contain at the same time some trace of a supreme Being. They say, that in distant future periods, when all mankind shall have died and be extinct ; the terrestrial globe shall be dashed to pieces, and purified from the blood of the dead by a vast flood of water. Then a wind shall blow the clean-washed dust together, and replace it in a more beautiful form than ever. From that time there will be no more bare and barren rocks, but the whole will be a level champaign, overspread with verdure and delight. The animals will also rise and reanimate in vast abundance. But as for men, *Pirkfoma*, i. e. He that is above, will breath upon them, and they shall live. But they can give no account who he is, that is above\*.

§ 39.

Besides the soul of man, the Greenlanders speak of other *superior* and *inferior* Spirits, which have some similitude to the major and minor gods of the ancient

\* P. Egede's Continuation, p. 79. hea-

heathens. There are only two of the first rank, a good spirit and a bad one. They call the good spirit *Torngarsuk*. This is the oracle of the *Angekoks*, to whom they feign to have made many a pilgrimage in his subterraneous happy mansions, in order to confer with him about diseases and their cure, about good weather, and such momentous matters. They don't all agree about his form or aspect. Some say he has no form at all; others describe him as a great bear; or as a great man with one arm; or as small as a finger. He is immortal, and yet might be killed, if any one breaks wind in a house where witchcraft is carrying on. The other great but malignant spirit, is a nameless female. They differ in opinion, whether she is *Torngarsuk's* wife or his mother. But the northern Greenlanders believe that she is the daughter of the mighty *Angek*, that rended *Disko* island from the main-land near *Ball's* river, and towed it near 200 leagues northward. This infernal *Proserpine* dwells under the sea in a great house, where she can detain in captivity all the animals of the ocean by her magic power. In the oil-jar under her lamp, the sea-birds swim about. The portals of her palace are guarded by fierce and rampant seals. Yet 'tis often left to the defence of a great dog, that never sleeps longer than the twinkling of an eye, and therefore can rarely be surprised unawares. When a dearth befalls them at sea, an *Angek* must undertake a journey thither, but he will be well paid for it. His *torngak*, or familiar spirit, having previously well instructed him, conducts him first through the earth or sea. Then he passes through the kingdom of souls, who all live gloriously. Afterwards he comes to a horrible abyss or vacuum, over which a small wheel, as smooth as ice, whirls round with great velocity. Being happily got over this, the *torngak* conveys him by the hand along a rope stretched over the abyss, and then through the centry of seals into the palace of the tartarean fury. The instant she espies the obtruding visitants, she shakes herself and foams with wrath, and makes efforts to set fire to the wing of some sea-fowl, which could she effect, the poisonous stench would oblige the suffocated *Angek* and *Torngak* to surrender

surrender themselves her prisoners. But these heroes seize her before she can emit the effluvia of her hellish incense, drag her about by her hair, and despoil her of her filthy appendant spells, which by their occult power detained the sea-animals. The enchantment being dissolved, the captive creatures directly ascend to the surface of the ocean, and the champion also enjoys ease and safety on his way back.

But the Greenlanders don't pay much regard to this female phantom, because there is so much rage and malevolence in her, and she so often occasions them scarcity of provisions, trouble and expence. Yet they do not look upon the goddess to be so bad neither, that she would torment mankind and make them miserable for ever; neither is her castle represented as a hell, but as a glorious place. Yet she desires no one's company. But on the other hand they speak very honourably of Torngarsuk, and though they do not count him to be the author and creator of all things, yet they wish to go to him after death, and partake of his affluence. Therefore many, when they hear of God and his omnipotence, are readily led to the supposition, that probably we mean their Torngarsuk. However, in general they look upon him only as other heathens have done their Jupiter, Pluto, and such other superior gods, who still were not thought to be the supreme God, from whom all things derive their being\*. Only they render him neither honour nor worship any farther. They think he is too benign to demand their offering or bribe; except you can trace the shadow of an offering in a custom of the Greenlanders to lay a piece of blubber, or any sort of skins, or above all a piece of flesh from the first reindeer they shoot, near a great stone. Yet they can assign no other reason for

\* The word itself seems to intimate, that they antiently regarded him as God. They call the soul *tarngek*, any other spirit *torngak*; and *Torngar-soak* signifies a great spirit, instead of which they say *Torngar-fuk*. The Indians in America call the Divine being the *great spirit*, in opposition to the Manitu or inferior spirits, who take up their residence in various creatures, even those that are inanimate, and all these spirits are honoured by the Indians.



this practice, but that their forefathers did the same, that they might be successful in their labours.

## § 21.

No one but an Angekok can be admitted to an audience of these great spirits ; but other folks have enough to say of the petit spirits who reside in all the elements.

They report that there is in the air an Innua or proprietor, whom they call *Innerterrifok*, i. e. one that forbids ; because he bids the Angekoks to tell the people what they must forbear if they would be successful. Their *Erloerfortok* also inhabits the air, and lies in wait for the souls as they ascend upwards, to take out their bowels, and devour them. They paint him full as meager, dark, sullen, and savage as Saturn. The *Konguefetokit* are nereids, or spirits of the ocean, that seize and devour the foxes when they come to catch fish on the strand. The *Ingnerfoit* are ignipotent or salamandrine spirits, that inhabit the clefts of the rocks by the sea-side, and are often seen like the *ignis fatuus*. They say, they were the inhabitants of the earth before the deluge ; and when the globe turned upside down into the waters, they were metamorphosed into flames, and sheltered themselves in the cliffs. They charge them with stealing men frequently off the strand to get comrades, but they are however very kind to them. The *Tunnerfoit* and *Innuarolit* are spirits of the mountains ; the first are giants four yards high, and the last pygmies but a foot tall, but very expert however. These pygmies are the masters forsooth that have taught us Europeans our arts. On the other hand the *Erkiglit* have a face like a dog's head : They are martial spirits, and inhuman foes to mankind ; however they only inhabit the east-side of the land. Perhaps the rise of this was some badge of ignominy patched upon the remnant of the Norwegians. *Sillagikfartok* is a mighty Æolus that presides on fields of ice, and sends good weather. Fresh water has also its proper *genii*. Therefore when the Greenlanders come to an unknown fountain, an angekok or the eldest man must

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must drink first, to deliver it from any evil spirit. If people, especially women that have small children, or are mourners, grow sick after eating certain food, then the *nertrim-innuet*, i. e. those that harbour in eatables, must bear the blame, because they entice them to eat contrary to the rules of abstinence. The sun and the moon have also their tutelary residents, who were once men. Nay the very air is a vital essence, that may be kindled to anger by untoward actions, but yet is kind enough to admit petitioners to ask its counsel. It is to be hoped those gentry at least will not wonder at this, who follow the religion of the wise Chinese, or the present new European dialect, to call upon the *heavens* to be their witness or to bless them. And would a clever genius take the trouble to improve it, perhaps the Greenland superstition might gain the preference of the Greek and Latin mythology; at least I am certain it would not turn out so obscene.

The Greenlanders have also enough to tell us about spectres, and they think that all monstrous births are afterwards metamorphosed to such scare-crows, that frighten away the seals and the fowls. None but the *Angekoks* can see such an apparition or *Angiak*, and catch it in the air. But they must go upon this hunt with their eyes blinded, and when they have seized it, they tear it to pieces, or even eat it up.

They also believe apparitions of the ghosts of the departed; this is evident from a little story in *Capt. Egede's Continuation*, p. 74. That a boy who was playing with other boys on the plains in broad day, was taken hold of by his mother, who had been buried in that place, and addressed with the following words among others: "Do not be frightened, I am thy mother, and love thee. "Thou wilt live with strange people, who will instruct thee concerning him who made heaven and earth, &c." This the boy himself told the Missionary, after he came to live in his house and had been baptized, and others confirmed the notion.

§ 41.

If a Greenlander will be an *Angekok*, i. e. a forcerer or diviner, he must procure one of the above-mentioned

spirits of the elements for his *Torngak* or familiar spirit. They tell marvellous tales of the procedure at their instalment, to win the appearance and reputation of a real *converse* with spirits, and indeed this same reputation is the principal aim of their magic studies. The Greenlander must retire from all mankind for a while into some solitary recess or hermitage, must spend the time in profound meditation, and call upon *Torngarfuk* to send him a *torngak*. At length, by abandoning the converse of men, by fasting and emaciating the body, and by a strenuous intenseness of thought, the man's imagination grows distracted, so that blended images of men, beasts and monsters appear before him. He readily thinks these are real spirits, because his thoughts are full of spirits, and this throws his body into great irregularities and convulsions, which he labours to cherish and augment. Some of them are devoted to this art from their youth, distinguished with a peculiar dress, and instructed by some celebrated master, and by this means the initiation costs them less trouble. But many say they must sit upon a great stone, call upon *Torngarfuk*, and tell him their desire. When he makes his appearance, the pupil is terrified, dies, and continues dead for three days. Then he comes to life again, and gets his *torngak*, who instructs him in all wisdom and skill according to his desire, and also conducts him both to heaven and hell in a little time.

But this excursion cannot be performed before autumn. Yea the way is shortest of all in winter, when the nights are longest (for it must always be dark for this work of darkness) and when the rainbow, which they count the first heaven, presents itself in the greatest vicinity to the Earth. First the devotee drums a while, making all manner of distorted figures, by which he enervates his strength, and works up his enthusiasm. Then he goes to the entry of the house, and there gets one of his pupils to tie his head between his legs, and his hands behind his back with a string; and then all the lamps in the house must be put out and the windows shut up. For no one must see the interview between him and the spirit, no one must stir, not so much as to

scratch

scratch his head, that the spirit may not be hindred, or rather that he may not be detected in his knavery. Therefore there is no going to heaven by any means in broad day-light. But to proceed; after he has begun to sing, in which all the rest join with him, he begins to sigh and puff and foam with great perturbation and noise, and calls out for his spirit to come to him, and has often great trouble before he comes. But if the spirit is still deaf to his cries, and comes not, his soul flies away to fetch him. During this dereliction of his soul, he is quiet, but by and by he returns again with shouts of joy, nay with a certain rustling, so that a person who was several times present, assured me, that it was exactly as if he had heard several birds come flying first over the house, and afterwards into it. But if the Torngak comes voluntarily, he remains without in the entry. There our angekok discourses with him about any thing that the Greenlanders want to know. Two different voices are distinctly heard, one as without, and another as within. The answer is always dark and intricate. The hearers interpret the meaning among themselves, but if they cannot agree in the solution, they beg the Torngak to give the Angekok a more explicit answer. Sometimes another comes who is not the usual torngak, in which case neither the angekok nor his company understand him. Then the answer is obliged to be developed in the same manner as the Delphian oracle was formerly, and thus the angekok gets an evasion to save his honour if his prediction is not accomplished.

But if his commission extends still further, he soars aloft with his torngak on a long string to the realm of souls, where he is admitted to a short conference with the *Angekut poglit*, i. e. the fat or the famous wise ones, and learns there the fate of his sick patient, or even brings him a new soul back. Or else he descends to the goddesses of hell, and sets the enchanted creatures free. But back he comes presently again, cries out terribly, and begins to beat his drum; for in the mean time he has found means to disengage himself from his bands, at least by the help of his scholars; and then, with the air of one quite jaded with his journeys, tells a long

story of all that he hath seen and heard. Finally he tunes up a song, and goes round and imparts his benediction to all present by a touch. Then they light up the lamps, and see the poor angekok wan, fatigued and harrassed, so that he can scarce speak.

It is not every Greenlander that succeeds in this art, and if a man drums ten times in vain for his torngak, he must resign his office. But if he practises his magic for a certain time with good effect, he may be advanced to an angekok poglik. In this case he must lie in a dark house, but without being bound neck and heels. First he makes his desire known by singing and drumming; if torngarsuk counts him worthy (for not all attain this honour) a white bear comes and drags him by his toe into the sea, where he is devoured by this same bear and a sea-lion. But a little while after they spue him out again into his former dark place, and his spirit comes up again out of the earth and re-animates the body. Then you have a compleat arch-magician.

#### § 42.

This is so very coarse, that the fraud betrays itself. The missionaries have also pointed it out to the Greenlanders quite plain on many occasions: but they have never found any adequate ground to charge these poor people with a real dealing with satan. Neither ought they all in the lump to be pronounced mere jugglers. There are some sensible ingenious persons among them, though their number is but small; others are real phantasts, to whom something uncommon may have happened; but the most are bare-faced deceivers.

The sensible ones, whom we might call wise men, or genuine angekoks, (for the word implies almost as much, as a great and wise man \*) these, I say, have acquired a certain knowledge of nature, partly from the instructions of their predecessors, and partly through their own reflections and experience, from which they may draw a pretty good conclusion about the variation

\* *Angekaw*, or as the southlanders pronounce it *Angekabk*, signifies, "he is very great;" and *Angekajait* denotes, the ancestors.

of the weather, or a good or bad fishery, and consequently can advise people how to proceed in this and the other case. Their regimen with the sick is the same; they mean no other but to cheer up the patient, though Legerdemain is the principal ingredient in the cordial; and as long as they themselves have any hopes of a recovery, they will do their best to cure them, mostly by diet, that indeed is not so very ridiculous in many respects. And as their good understanding and conduct raises them to such repute, that others regulate themselves by them, they may be characterized as the virtuosos, philosophers, physicians and moralists of the Greenlanders, as well as their diviners.

When Europeans talk solidly with such soothsayers, they deny the apparition or conversation with spirits, and all the prodigies connected with it; but they alledge the traditions of their progenitors, who however are affirmed to have had revelations, and to have performed extraordinary cures, which were mostly of the sympathetic kind. They confess they were obliged to pretend certain visions, and to make portentous gesticulations, to raise their credit among the simple people, and to give weight to their prescriptions.

Yet there are many, and even some that have renounced both their heathenish infidelity and these impostures with it, who yet maintain, that they have often fallen into such a state as if they had been besides themselves, and then certain images have arisen before them which they then took to be revelations, but afterwards they seemed to them like a dream.

The force of imagination may certainly produce all sorts of strange operations. Many of the Greenlanders are very apt to dream, and often dream of things that never came into their mind before, as lively as if they had seen or heard them. Nor is it to be denied, that the father of lies may have a hand in their legerdemain, to procure credit for these whom he may use as his servants, and to besool the poor people. Therefore the baptized Greenlanders, even those that have been angekokks themselves, persist in it, that the greatest part is indeed delusion, but that yet some interposition of



spirits is also mixed with it, something which they now abhor, but cannot describe.

But the greatest part are mere deceivers, who practise all manner of quackeries and impostures, giving out that they can take diseases off or lay them on, that they can enchant or dissolve the spell of the enchanted arrow, that they can call blessings down, can chase the spectres away, and many feats besides. This they do to make their name formidable, and to extort good pay for the good and even the evil that they do. If they have to do with a sick patient, they must mutter something over him, and blow upon him, to cure him; or they must fetch and implant a healthy soul in him; or perhaps only predict whether the patient will recover or die. In this last case they tie a string about his head and run a stick through the string, by which they can lift up his head and let it fall again. If the head is light, it is good news, the man will grow well; but if his head is heavy, alas, he must die. In the same wonderful way they pretend to find out whether a man, that is not come home from the sea in due time, is living or dead. They lift up the head of the nearest relation of the missing party with a stick; a tub of water stands under, and in that mirror they behold forsooth the absent man either overset in his kajak, or sitting upright and rowing. In like manner they cite the soul of a man, whom they are bent to do a mischief to, to appear before them in the dark; they wound him with a spear, and the man must die a lingering death. The company present will pretend to tell you they knew the man's voice.

Such mischievous wizards, who arrogate the power of doing good, but most of doing evil, are called *illifetsok*. Many old hags, that have no way else of getting a livelihood, take up this profession. One branch of their skill is to extract from a swollen leg, a parcel of hair or scraps of leather; they do it by sucking with their mouth, which they had before crammed full of such stuff.

Such bunglers have at length brought the whole art into great disrepute, especially since the missionaries have detected so many instances of their roguery, and laid

laid them bare before the eyes of the heathens; so that more than once, one of the heathens themselves hath been bold enough to lay hold of the Angekok during his pretended tour to hell, and to throw him out of the house as a cheat. And yet notwithstanding all this, because they imagine they have frequently observed, that the divinations of the right Angekoks have been verified, and that many a patient over whom they have practised their occult art, has recovered, and as they have had room, where the cure has failed, to charge it on the ambiguity of the oracle, or else that the cure was counteracted by the noxious witchcraft of one of the Illiseetok; and as these last, when they are brought out to suffer death, are too stiff to confess that they are either deceivers or deceived, but die as martyrs to the cause of juggling; on account of all this, the angekoks are still in such credit with the greatest part of the heathens, that, though they mock at their illusions, yet they strictly conform themselves to their prescriptions, though frequently ridiculous enough, for they think, if it does no good, it can do no harm.

§ 43.

Their prescriptions refer either to diet, or to certain amulets. Those of diet concern the healthy as well as the sick. For when any one dies, those that are well must abstain from some kinds of food and from some sorts of labour, and the cloaths in which they touched the dead must be cast away. The women in child-bed have especially very much to observe. They dare not eat in the open air. No one else must drink out of their cup, nor light a match at their lamp, nor must they themselves boil any thing over it for a long time. They must first eat fish and then flesh, and even this must be of the husband's catching. The bones must not be thrown out of the house. The man must do no work, nor carry on any dealings, except the necessary fishing, for several weeks, and the reason of all this is, that the child may not die; though it may be easily seen that the first inventors of this abstemiousness, had an eye to the conveniency and preservation of the feeble mother.

Such kinds of forbearance from meat and work are also prescribed to a single woman, in case the sun or moon (though we should rather call it a bird flying by) should have let any uncleanness drop upon her; otherwise she might be unfortunate, or even be deprived of her honour or life. Nay the *torngak* of the firmament might be provoked to anger on her account, and vent it in stormy weather. If the men sell a whole seal, which they dare not do the first day, they will keep back the head, or something of it, if it be but a few bristles from its beard, that they may not forfeit their luck.

They are so different in the amulets or charms they hang on people, that one laughs at another's. These powerful preventives consist in a bit of old wood hung round their neck, or a stone, or bone, or a beak or claw of a bird, or else a leather strap tied round their forehead, breast or arm.

These mysterious relics are to guard them from ghosts, from diseases and from death; they are to ensure their good fortune, and above all to prevent the children from losing their souls by thunder or other frights. By hanging a rag of the European cloths or their old shoes about the children, they imbibe something of the European ingenuity and abilities. They like particularly to have the Europeans blow upon them. When they go upon the whale-fishery, they must not only be all clean drest, but all the lamps in the tent must be extinguished, that the squeamish whale may not take a disgust. The boat must bear a fox's head in front, and the harpoon be furnished with an eagle's beak. In the reindeer chase, they throw a piece of flesh to the ravens. The heads of the seals must not be fractured, nor must they be thrown into the sea, but be piled in a heap before the door, that the souls of the seals may not be enraged, and scare their brethren from the coast, or, if you please, that every one may have ocular demonstration that a man lives within, who has a table well furnished. They like to fasten to their *kajak* a model of it with a little man holding a sword in his hand; or only a dead sparrow or snipe, or a bit of wood, stone, some feathers, or hair, that they may not overset; although  
those

those chiefly are lost, that had armed themselves most in this manner against it, but only were unskilled or timorous, or relied so much on their superstitious preservatives, that they ventured beyond their power. But you are particularly told, that there resides a great virtue in the fox's teeth and the eagles talons to extract all noxious humours out of the limbs. But say, ye polished nations, have ye none among you that ape the Greenlanders? are such kind of cures quite out of use among you? However, many of the Greenlanders pendants are intended purely for ornament: and some of them bind a string round the arms or legs of their children, to see how they grow.

## CHAP. VI.

### OF THE SCIENCES OF THE GREENLANDERS.

#### § 44.

**B**EFORE I speak of their scanty knowledge in astronomy, physic and chronology, I will gratify the linguist with a little sketch of the Greenland language.

It contains some few words that may claim kindred with the Norwegian tongue, and these perhaps are the relics of the old Norwegians; but excepting these, it has no affinity either in etymology, declension or signification, with any of the Northern, Tartarian, or Indian languages, as far as they are known to us. But we must except the language of the Esquimaux in Terra-Labrador, who seem to be one people with the Greenlanders.

The pronunciation, in which the northern and southern Greenlanders sensibly differ, is very difficult to an European, because the *r* is sounded very guttural, and is often uttered like *ch* or *k*; and the many terminations in *k* and *t* make it very unpleasant to the ear. The great number of polysyllables (for they have very few monosyllables)

syllables) and especially of repeatedly-combined words, makes the language excessive intricate, so that a person who can read it readily, is already half-learned in it. Yet notwithstanding all this, the language is not so raw and incomplete as we might expect from such an unrefined people. One might rather entertain the conjecture, that they must have had some judicious clear heads to reduce their tongue to such an artful and pretty rule. For in the first place, 'tis so rich in words for those things that the Greenlanders have to think or speak about, that, like the Chinese Tartars, they have a proper word for every thing or action, if it requires the least distinction\*. They can say a great deal with few words, without being unintelligible. But, on the other hand, they have no words at all for such things, as they could not hitherto know or revolve in their thoughts; for instance, for religion, morality, arts, sciences, and abstract ideas.

Secondly, the words are varied and declined with such different modifications, yet according to a fixed rule with few exceptions, and are attended with *affixa* and *suffixa*, far more than the Hebrew, that the language is not only graceful and pretty, but plain and unequivocal. And thirdly, (as hinted already) they join many words together, so that, like the North-Americans, they can express themselves very concise and yet significant. But this very quality creates so much difficulty to a foreigner, that he must apply to it several years, before he can thoroughly understand the Greenlanders, and speak fluently with them; and after all, he will never advance so far, as to be able to express himself so easily, elegantly and emphatically as the natives.

The following observations on the several parts of speech, may illustrate the subject.

Some of our letters they have not, and they never begin a word with B, D, F, G, L, R, or Z. They

\* *Histoire generale des Voyages*, p. 333. Thus they name every class of animals of the same species, according to their age, sex and form, with a peculiar name; further, every species of fish must have its proper verb to express what we would call in general, to fish.

seldom

seldom join many consonants together, and never at the beginning of a syllable. Therefore in pronouncing a foreign name they leave out the above-mentioned letters, and divide those that are put together, for instance, they say *Eppatab* instead of Jephtha, *Paterusse* instead of Petrus. On the other hand they fetch the *r* so deep out of the throat, that it sounds as if they had some consonants which we could not utter. They have also some diphthongs that are hard for us to speak after them. The letters are never transposed, but are often altered for the sake of euphony, especially by the women, who have a peculiar fondness for the termination *ng*. The accent must be laid on the proper syllable, which mostly falls to the share of the last; if this rule is not observed, your words may be taken otherwise, nay quite different from what your meaning was. It is also necessary to be observed, that the Greenlanders, and especially the women, accompany many words, not only with a particular accent, but also with miens and winks, and whoever doth not take good notice of this, may easily mistake their meaning. For instance, if they assent with pleasure to what you say, they suck the air down their throats with a certain noise. If they put the negative with contempt or abhorrence, they wrinkle their nose and make a little sound through it. And if they are not in good humour, you must understand them more by their gestures than their words.

They have but few nouns adjective, and those they have are mostly participles; they are placed after the substantive, and the substantive always begins the sentence. Substantives, as well as verbs, have singular, dual and plural numbers, but no genders, and they want no article. The dual and plural are formed according to the different termination of the word, with few exceptions. For instance,

	Sing.	Du.	Plur.
<i>a.</i>	<i>Nuna.</i>	<i>Nunak.</i>	<i>Nunæt, Land.</i>
<i>ak.</i>	<i>Norrak.</i>	<i>Norrek.</i>	<i>Norret, Calf.</i>
<i>gak.</i>	<i>Nallegak.</i>	<i>Nallekek.</i>	<i>Nalleket, Lord.</i>
<i>rak.</i>	<i>Ujarak.</i>	<i>Ujarkek.</i>	<i>Ujarket, Stone.</i>
<i>ak purum.</i>	<i>Ajaupiak.</i>	<i>Ajaupirsek.</i>	<i>Ajaupirset, Staff.</i>



*a. Allersf. Allersfik. Allersfit*, Stocking.

*ak.* almost the same, yet with many exceptions.

*bik. Iglerbik. Iglerbek. Iglerbest*, Chest.

*e & u. Iglo. Igluk. Iglut*, House.

*ut. Angut. Angutik. Angutit*, Man or male person.

*uk. Innuk. Innuk. Innuit*, Man or human creature.

*ok. Okiok. Okiuk. Okiut*, Winter, or the year.

*ot. Aket. Aketik. Aketit*, Glove.

*cit. Aulit. Aulefik. Auleisit*, Gun.

Collective nouns have only the plural, and end in *it*, as *Umiarsoit*, ship; *Igloperksuit*, city, *i. e.* a collection of many houses.

The declensions are easy. The genitive only gets at the end a *b*, or if a vowel follows, an *m*, either by addition or change; and the rest of the cases get a preposition affixed to them.

The nouns may be very much varied, for instance, into diminutives, as *nunangoak*, a little land; into augmentatives, as *nunarsoak*, a great land; also with an odious or an agreeable signification, as, *iglupiluk*, a bad house, *iglupilurksoak*, a great bad house. They also coin many denominatives and verbals; nay they compound a piece of a verb with a noun, in order to make new nouns for greater clearness.

The separate pronouns, out of which the affixa are made, are:

<i>Uanga</i> , I,	<i>Iblit</i> , thou,	<i>Oma</i> , he.
<i>Uagut</i> , we,	<i>Illivse</i> , ye,	<i>Okkoa</i> , they.

The dual is distinguished by *k*.

They have besides some pronouns interrogative, and many demonstrative, as well with as without suffixa.

The pronouns are not placed before the word, but one or two of its letters are tacked to it behind, and in different ways according to the different numbers. I will only subjoin the singular.

<i>Nuna</i> ,	land.
<i>Nunaga</i> ,	my land.
<i>Nunet</i> ,	thy land.
<i>Nuna</i> ,	the land of him ( <i>terra ejus</i> ).

*Nunane*,

*Nunane*, his land (*terra sua*).  
*Nunarput*, our land.  
*Nunarpuk*, the land of us two.  
*Nunarse*, your land.  
*Nunarsik*, the land of you two.  
*Nunæt*, the land of them (*illorum*).  
*Nunæk*, the land of those two.  
*Nunartik*, their, and both their, land (*sua*).

The diversity of the termination of a noun makes some diversity in affixing the pronoun possessive.

The above is an instance of a noun when a verb intransitive follows it without any suffix of a pronoun passive or possessive. But if the signification is transitive, in which case the verb gets a suffix, *e. g.* "I love thee, I see thee," then the noun with its pronoun will be declined another way, as *nallekab*, the lord or master, *nallekama*, my master, *nallekauit*, thy master, &c. (*hath beat thee*).

They have only five prepositions. *Mik*, signifies with or through; *mit*, from; *mut*, to; *me*, in or upon; *kut* and *agut*, through and round. In duals, plurals and pronouns, the *m* is changed into *n*. But they are not set before the nouns, as they are in other languages, but behind, and these again vary in declining, *e. g.* *nunamit*, from the land; *nunaunit*, from my land; *nunangnit*, from thy land, &c. They use other affixes to the pronouns demonstrative, as *taursoma*, this person or thing; *taursominga*, from this thing &c.

The verbs have been divided into five conjugations, according to their terminations.

1. in *kpok*, as *ermikpok*, he washeth himself.
2. *rpok*, as *nattarpok*, he undresseth.
3. *pok*, after a vowel, as *egipok*, he casts away.
4. *ok* and *vok*, as *pyok*, he gets, and *assavok*, he loves.
5. *au*, as *irfigau*, he beholds.

The negative is another termination that goes through every mood and tense of every verb; it is expressed by *ngilak*, as *ermingilak*, he doth not wash himself.

The third person is the radix or root from whence all the other persons are formed, by affixing the pronoun active, as *ermikpok* he washeth, *ermikpotit*, thou wasthest.

They have indeed but three tenses: The present is used for the preterimperfect as well as for the present, and the preter tense is also used for the preterpluperfect: The preter tense is distinguished from the present by a *t* or *s*, as *ermiksok*, he hath washed. The future is twofold, as *ermisavok*, he will wash, *ermigomarpok*, he will wash sometime hence.

On the other hand they have six moods: the indicative, as *ermikpok*, he washes. The interrogative, as *ermikpa* ? doth he wash ? The imperative is twofold; one only acts like a mannerly monitor, as *ermina*, please to wash; the other as a commander, *ermigit*, wash thyself.

The permissive mood, is also twofold, the one demands a thing, the other begs permission, as *ermigle*, *erminaunga*, let me wash. But if the demand is to be instantly complied with, an inserted *i* must betoken it, as *ermigile*. And this does not move in conjugating.

The conjunctive, which hath no optative signification, but supplies the omission of a conjunction, hath also a double modification:

1. Causal, whereas, because, &c. as *ermikame*, because he has washed.

2. Conditional, if, provided, &c. as *ermikune*, if he washes.

The Greenlanders have such an exact rule for distinguishing the third person both singular and plural of the conjunctive mood, that there can be no misapprehension when they talk of several persons promiscuously. This grammarians call two agents; but there should be a distinction even for three. *e. g.* 1. He was angry when he washed himself. 2. He (A) was angry when he (B) washed himself. 3. He (A) was angry when he (B) washed him (C, another person.) The Greenlanders have a way to betoken each of these third persons, only by varying a letter. But 'tis very difficult  
for

for a foreigner to attend to all these things, and to make himself intelligible to them.

The infinitive has a triple modification, and signifies for instance, 1. To wash (me, thee, himself, him, &c.) as *ermikluna*. 2. Whilst he washes, as *ermiksiluna*. 3. Before he washes (himself, thee, me, &c.) as *ermikfinnane*; yet this last belongs to the class of negatives. But another verb must be added, chiefly their *pyok*, which they use in numberless cases, much more than the English their *get* and *do*, and many Germans their *thun*, though it properly signifies getting or possessing: And then this infinitive expresses what is denoted by the conjunctive in other languages.

Much reflexion and long practice is requisite to unravel and arrange all these things. And the paradigms of the conjugations are not easy to be retained in the memory, though they are regular. For in the first place you must conjugate through all moods and tenses with the adjunction of the active pronoun, as well in verbs affirmative as negative, with so many variations as may prevent all ambiguity, as:

*ermikpok*, he washes himself.  
*petit*, thou wasthest thyself.  
*ponga*, I wash myself.  
*put*, they wash themselves.  
*puk*, they two wash themselves.  
*pose*, ye wash yourselves.  
*potik*, ye two wash yourselves.  
*pogut*, we wash ourselves.  
*poguk*, we two wash ourselves.

Then every mood and tense must be inflected with the suffixes of the persons active and passive, as:

*ermikpa*, he washes him.  
*pet*, thou wasthest him.  
*para*, I wash him.  
*pæt*, they wash him.  
*pæk*, they two wash him.  
*parse*, ye wash him.  
*partik*, ye two wash him.

*parput*,

*parput*, we wash him.

*parpuk*, we two wash him.

And thus it goes not only through all the six persons of singular and plural, as "he washes thee, &c. he washes them, &c." but the dual must also be conjugated thro' all the persons, as, "he washes those two, you two, us two;" and besides, if we reckon all the variations in all the moods, (some moods, particularly the conjunctive, being inflected twelve different ways) and in all the tenses, we shall find every verb, both affirmative and negative, to contain 180 different inflexions, all which must be kept in the memory.

The participle, which supplies the place of an adjective, in the present and preterit, is the same as the preterit, as *ermikfok*, one who washes, or washed. In the future they say *ermiffirfok*, he who will wash.

The Greenlanders have no verbs deponent nor passive, but the latter are formed from the active by some adjunction. On the other hand, they have a multitude of verbs compounded, some with certain particles, which separately have no meaning; others with auxiliary verbs, especially *pyok*; and some again with other verbs. The inquisitive have already discovered above a hundred ways wherein they compound two, three, nay five or six words, so as to pass for one. There the first words are curtailed either at their beginning or end, and the last only is conjugated with the suffixes of the persons. For instance, *aglekpok*, he writes.

*Aleg-iartor-pok*, he goes away to write.

*Aleg-iartor-asuar-pok*, he goes away hastily to write.

*Aglek-kig-iartor--asuar-pok*, he goes afresh away hastily to write.

*Aglek-kig-iartor-asuar-niar-pok*, he goes afresh away hastily and exerts himself to write.

Such complicated verbs are inflected through all the multiplicity of the variations, and they are very much in use with the Greenlanders, for it enables them to speak with elegance and brevity at once. A Greenlanders that is master of his language, can express, with one  
tenfold-

tenfold-compounded word, the following whole sentence: "He says, that thou also wilt go away quickly "in like manner and buy a pretty knife;"

Knife      pretty      buy      go away  
Saug - - ik - - - fini - - - - ariartok--  
hasten      wilt      in like manner      thou also      he says.  
asuar - omâr - y - - - - - otit - tog - og.

Yet I imagine this sentence may be rather a specimen of their art of combination, than that the Greenlanders can often carry it quite so far.

They have several classes of adverbs, like other nations. But their numerals fall very short, so that they verify the German proverb, that they can scarce count five; however they can make a shift with difficulty to mount as high as twenty, by counting the fingers of both hands and the toes of both feet. But their proper numeration-table is five, *attaufek* one, *arlæk* two, *pingajuak* three, *fissamat* four, *tellimat* five.

If they must go further, they begin with the other hand, counting upon their fingers; the 6th they call *arbennek*, but the rest till ten have no other name but again two, three, four, five; they call eleven *arkanget*, and sixteen *arbarsanget*, and these teens they count according to their toes. Thus they muster up twenty. Sometimes they say, instead of it, a man, that is, as many fingers and toes as a man has; and then count as many fingers more, as are above the number; consequently instead of 100, they say five men. But the generality are not such learned arithmeticians, and therefore when the number is above twenty, they say, "it is innumerable." But when they adjoin the thing itself to the number, they express many numbers otherwise, as *innuit pingasut*, three men.

They tack their conjunctions to the word behind, as the Latins do their *que*. They have no want of these, nor of interjections.

Their syntax is simple and natural; the capital word stands in the front, and the rest follow in rank according to their importance. Their conjunctives and infinitives create the greatest difficulty, because they deviate vastly in their signification from other languages. They



also vary from us in negative questions and answers, e. g. *piomangilatit*? Wilt thou not have this? If you will have it, then you must take care to say *nagga*, no. But if you will not have it, you must say: *Ap, piomangilanga*, yes, I will not have it.

Their stile and way of speaking is not at all hyperbolic, pompous or bombast, like the oriental way, which may also be perceived in the North-American Indians; but the Greenlanders are simple and natural in their style. Yet they are fond of similitudes, especially after they are become Christians, and this is the most successful method of instilling truth into them, or of their instructing one another. They do not make long periphrases or circumlocutions in their discourses, though they often repeat a thing for sake of greater clearness; nay they frequently speak so laconic, that, though they readily understand one another, a foreigner scarce apprehends them after many years exercise.

They have also divers figurative sayings and proverbs, and the *angekoks* make use of expressions not only metaphorical, but sometimes to be taken in a sense quite contrary to the vulgar acceptation, that they may appear to talk learnedly, and may be well paid for unriddling the oracle. Thus a stone is the great durity or hardness; water, the softness; and the womb a bag.

Their poetry has neither rhyme nor measure. They make but short periods; however, they are sung to a certain time and cadence, and between the sentences the chorus strikes in with *annah ajah* :: *hey!* repeated several times.

Translating out of this language would be liable to the same inconveniences, as translations are in other languages. The Greenlanders can express themselves so concise and neat, that their meaning requires many words to explain it, and after all 'tis done perhaps imperfectly. But there must be still more circumlocution in translating into their tongue, especially in matters that are quite unknown to them. In *Anderfon's* appendix to his account, he has given a short dictionary, some phrases, a rule for conjugation, and several pieces translated; all, done as well as the labour of the first

years of the mission could attain to, tho' there are also many errors of the pen or of the press. To gratify those readers that are lovers of languages, I will communicate, as a specimen of a translation perfectly intelligible to the Greenlanders, the middle part of the Apostles Creed, with Luther's paraphrase of the same, and a few verses; and will distinguish the suffixes of the persons, and the affixes of the prepositions, with another type.

Credo ego	Jesum	Christum in,	Dei
Operpunga	Jesus	Christusmut,	Gum
Filium unicum ejus in,		Dominum meum in ;	
Ernetuanut,		Nalegauti-nut ;	
a Spiritu	sancto	cum esset conceptus,	
Annernerub	ajunginnerub	pimmago,	
Virgine a	Maria a	natus est,	Pontio
Niviarfiamit	Mariamit	erniursok,	Pontius
Pilato	gubernante	passus est,	
Pilatus	nalegautillugo	anniar-ti-tok,	
affixusque	lignum in	crucem in,	
kikkiek-tortitorlo	kersungmut	senningarsomut,	
mortuus que	sepultus est,	infernium in,	
tokkovlunilo	illirsok,	Allenut,	
exitum non habentes ad,		se recepit,	die
annivekangitsometunnut,		pirsok,	udlut
tertioque	mortuis a	surrexit,	
pingajuænilo	Tokkorsonit	makkitok,	
Cœlum in que	ascendit,	omnipotentis	Dei
Killangmullo	kollartok,	ajukangitsut	Gum
Patris sui	manu ejus	dextra in	sedem capeffit,
Attatame	Tellerpiæt	tungane	ivksiauvok,
inde	rursus	venire	vult,
terfanga ama	tikki - ytsomar	.. y ok, -	Innurjullo
mortuosque	ut judicet eos.		
tokkungarjullo	ekkartotillugit.		

Ita hoc est.

Imaipok.

Credo ego,	Jesum Christum	Deum meum
Operpunga,	Jesus Christus	Gudioluinartok
æterno a	Patre suo a	natum ; Credo
issokangitsomit	Attatamit	erniursok ; Oper-
	Q 2	itidem

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itidem et hominem verum natum terra in,  
*y-ungatog Innuluinnartok, erniursok nuname,*  
 Virgine a Maria a, Dominum meum esse,  
*Niviarfiarmit Mariamit, Nálegarigavne,*  
 redemit me, cum condemnatus essem, servum  
*annaupanga, ekkartotaugama, kivga-*  
 esse cessare fecit me peccato a omni a,  
*-yungnar-sipanga Aiortunnut tammanut,*  
 morte a et, Diaboli potestate a et,  
*Tokkomullo, Tornarsub Pirsauneranullo,*  
 pretio terræ bonis, nummis  
*Erdlingnartunnik Nunab peenik, Anning-*  
 pretiosis neque, redimere non voluit me,  
*aurseksennigloneet, pingikalloarpanga,*  
 sanguine suo cum sed, pretioso valde cum,  
*Aungminigle, erdlingnartorsoarmik,*  
 carissimo incomparabili, cum esset  
*idluartuinnartomik nellekangitsomik, piuang-*  
 innocens, Passione sua morte sua que redemit  
*inname, Anniaminik Tokkominig lo annaup-*  
 me. Ita fecit ut me iterum habere vellet,  
*anga. Taimailiarpok pi-gi-omau - olunga,*  
 a me et ut serviatur justitia in,  
*uamullo nalekullune Idluarnermik,*  
 innocentia in que, gaudio in que,  
*Piuanginnermiglo, Tipeitsungnermiglo*  
 regno suo in ut vivam unacum ipso et  
*Nalegauvingmine innuk - attigek - kullunilo*  
 ut cum ipso regnarem; Quemadmodum  
*nálegauk - attigek - kullune; Sorlo*  
 mortuis a surrexit et vivit  
*Tokkorfunnit makkitok, innuvulunilo*  
 æternum usque. Hæc omnia  
*Iffokangitsomut. Tammakko tammarmik*  
 creditu digna et vera sunt.  
*oper - nard - lutiglo illomorput.*

The verse: "I have in my heart worthless, assign'd  
 "to him a shrine," &c.

(The

(The Greenlandish rendered literally.)

<i>Tauna irfertorpara</i>	- -	I have laid him up
<i>Umættimnut mahna,</i>	-	In my heart here,
<i>Aungne koiffsmago</i>	- -	His blood because he shed
<i>Uanga pivlunga,</i>	- -	For my sake,
<i>Ominga annaumanga</i>	-	Thereby hath he me re-
<i>Anniarchwiksamnit,</i>	-	From my pain, [deemed
<i>Affannekangilanga</i>	- -	I have no one that loves
<i>Taima aktikfomik.</i>	- -	So very much.

The verse: "Thy blood, that noble juice," &c.  
out of the hymn: "O whither shall I fly?" &c.

<i>Aut nellekangitsok</i>	-	That blood, that inestimable,
<i>Pirfune kangarpok,</i>	-	Hath a very great power;
<i>Kuttingub attausingub</i>	-	A single drop,
<i>Innuut nunamétut</i>	-	The men that are upon earth
<i>Annau - finna - kullugit</i>	-	That it has power to redeem them
<i>Kingarsairsub Karnanit.</i>	-	From the cruel hater's jaws.

## § 45.

Now I shall proceed to the sciences. We may easily suppose, that the Greenlanders are totally destitute of these elegancies, because they are totally ignorant of their use. We do not so much as find any traditions of the most memorable events of their ancestors, comprized in heroic songs, though it is commonly found that these oral memorials are the vehicle of such things among other barbarians, that keep no memoirs with the pen. All they can say in praise of their progenitors is, that they were brave seal-catchers, and that they killed the old Norwegians. But on the other hand they are so much the more acute in their satirical songs. Yet the reader will judge of their taste of poesy and music by what was said above, § 23.

They are however pretty well versed in genealogy, and can often trace their pedigree as far back as ten of their progenitors, together with all the collateral branches, and this is of great service to many a needy creature; for no one is ashamed of his poor relations, and such a one need but demonstrate that he is related

to some wealthy Greenlander, though very remotely, and he will not want for meat and drink.

Here I must again remark, that the Greenlanders regard ingenuity and dexterity in their business, as the sole, at least the sublimest virtue, and in some sense as their nobility; and they believe that it is hereditary from father to son. And there is really something in it; for it may pretty certainly be depended upon, that the son of a celebrated seal-catcher will distinguish himself among the knights of his order, even though he lost his father in his childhood, and could not be trained to it under his tutorage.

I observed before in § 44. how few they can count, and consequently how short their arithmetic falls. Of writing, they have no conception. Nay, in the beginning of their acquaintance with the Europeans, they were so frightened at the speaking paper, that they did not dare to carry a letter from one to another, or to touch a book, because they believed it must be by conjuration that one man can tell the thoughts of another, by a few black scrawls on a white paper. They also seriously thought, that when the minister read God's commandments to them, he surely must have heard a voice first out of the book. But now they will gladly go post with a letter, because they get well paid for it, and because it is an honour to carry the voice of a gentleman through the land. But I must not forget to say, that some of them are such good scribes as to send their petitions and promissory notes to the factors, in which they mark the wares they want to borrow with a coal upon a piece of skin, and the days of the bill's running, with so many scores. And they honour their draught faithfully, only they wonder that the wise Europeans cannot understand their Hieroglyphics as well as they do their own scratches.

Neither does their chronology extend far. They reckon their years by winters, and their days by nights. They can count how many winters a person hath lived, till he gets to the *ne plus ultra* of their numeration, that is twenty, and then they give over counting. However of late they have made certain epochas, as, from the  
arrival

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arrival of the first Missionary, and some other well-known persons that came after, as also from the establishment of such or such a colony, so that now they can say: "This or the other person was born at the arrival or departure of such a person, about the season of gathering eggs, or catching seals, &c." Thus they have also divided the seasons of the year. They are not learned enough to fix the equinoxes, but they can guess at the winter solstice within a few days by the sun-beams upon the rocks; and then they celebrate their new-year by the above-mentioned sun-feast. From hence they reckon three full moons to the spring, and then they move from their winter houses into tents. In the fourth moon, i. e. in April, they know that the small birds make their appearance, and the ravens lay eggs. In the fifth their angmarset, and the seals with their young ones, rejoice their coasts with their circular visit. In the sixth the eider-fowls breed. But now they would be confounded in their lunar calculations by the disappearance of that accomptant the moon during the bright summer-nights, if they did not carry on their calendar partly by the growth of eider-fowls and size and shape of the seals, and partly by the shining of the sun on the dial of the rocks and mountains, so that they can still tell exactly when the seals, fishes and birds will arrive in flocks and shoals here or there, and when it is time to repair the winter-houses, in which they generally shelter themselves soon after Michaelmas.

They divide the day according to the ebb and flood, though they must every day vary their reckoning according to the change of the moon. The night is divided according to the rising and setting of certain stars.

They think the globe of the earth stands upon posts, which are so rotten with age that they often crack; and they would have sunk long ago, if they had not been continually kept in repair by the angekoks, who sometimes bring back a piece of rotten wood as a proof of their important service. Their astronomy makes the firmament to rest on a lofty pointed hill in the north, and it performs its revolutions on that centre.



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They will further tell you, that all the celestial bodies were once Greenlanders, or animals, who by some peculiar fatality were transported thither, and according to the quality of their diet, their aspect is pale or red. The planets in their conjunctions, are two females that visit or wrangle together. They have discovered the shooting-stars to be souls, that have a mind to take a tour once from heaven to hell on a visit. They give the stars their particular names : They call *Urfa major* tukto, *i. e.* the reindeer ; the seven stars are so many dogs, *kellukturset*, that are hunting a bear, and by these they reckon their night-season. They call *Gemini*, *killab kuttuk*, heaven's breast-bone ; and Orion's-belt is called *siektut*, the bewildered men, because they could not find their way home from seal-catching, and so were translated among the stars.

But what think you of the sun and moon ? they are an own brother and sister. They and others were once playing children's plays in the dark, when *Malina* being teased in a shameful manner by her brother *Anninga*, she rubbed her hands in the soot of the lamps and blacked the face and cloaths of her persecutor with it, that she might discover by day-light who he was ; and thus you are to account for the black spots on the phasis of the moon. She then endeavoured to escape by flight, but her brother pursued her, till at last she soared aloft and became the sun. *Anninga* followed her up into the firmament and became the moon ; but he could not mount so high as she, yet he keeps continually running round the sun in hopes of catching her. When he is tired and hungry in his last quarter, he sets out from his house a seal-catching in a sledge drawn by four great dogs, and stays several days abroad to recruit and fatten, and this produces the full moon. He rejoices when the women die, and the sun in revenge has her joy in the death of the men ; therefore the men keep within doors at the eclipse of the sun, and the women at the eclipse of the moon. The moon must often bear the blame when a single woman is deflowered, and therefore they do not stand long looking at him. And during an eclipse he goes about among the houses to pilfer their skins and eatables, and even to kill

kill those people that have not duly observed the rules of abstinence. At such times they hide away every thing, and the men carry chests and kettles on the top of the house, and rattle and beat upon them to frighten away the moon, and make him return to his place. At an eclipse of the sun the women pinch the dogs by the ears; if they cry, 'tis a sure sign that the end of the world is not yet come; for as the dogs existed before men, therefore, according to Greenland logic, they must have a quicker sensation of future things. But should they not cry (which however the poor dogs always do) then the dissolution of all things is at hand.

When it thunders, the reason is, two women are stretching and flapping a dried seal-skin, and the thunder comes from that rattle. As I said before, they have unravelled the mystery of the *aurora borealis*, for we are told, it is the souls of the dead frisking at a dance or a foot-ball. So also the rains are the overflowings of the celestial reservoirs. But should the banks break, the sky would fall down.

But enough of those absurd stories, which indeed none but the weakest heads harbour even in Greenland. Nay it seems to me, that the Greenlanders, who have art enough to veil their craftiness with the curtain of stupidity, have often repaid the relations of the Europeans with such romantic tales, to see how far their sense and credulity reaches, or perhaps to make themselves agreeable to them.

I could perceive but few traces of the art of astrology or divination from the stars, the bowels of beasts, or the flight and singing of birds. But they take so much the more notice of the alteration and aspect of the air, and they can make pretty sure conclusions from hence concerning the change of the weather.

#### § 46.

The Greenlanders after all dearly love their life, wretched and troublesome as it is, and are horribly afraid of death. So true is it, that people without a Redeemer, must *through fear of death, be all their lifetime subject to bondage*; which peculiarly shews itself among

mong the ignorant heathen. Therefore when they are sick, they are not appeased with the spells of conjurors and witches, which they only use that no stone may be left unturned, but they betake themselves to more rational means ; though their *materia medica* is very incompetent ; and besides, there are but few people that will take the charge of the sick, for fear of being infected by touching them. I will briefly recite their diseases and the method of treating them.

In May and June their eyes are often red and running, from the cutting winds and the dazzling rays of the sun on the melting snow and ice, so that sometimes they cannot open them. Some screen their eyes from it by a neat-made flap of wood three fingers broad, which being bound on the forehead, hath the effect of the flap in the front of a jockey's cap. Some fasten a piece of wood before their eyes, with long narrow slits for the eye to look through, without being hurt by the snow-glance. If the soreness fixes and lasts, they make an incision in their forehead over the eye, that the sharp humour may discharge itself. They often get a speck or even a film over the eye : This the good wife will couch with a crooked needle, and cut off with her coarse knife, so effectually that it seldom fails of success. But since they have taken so much snuff, they have less sore eyes.

They often bleed at the nose, because they abound with blood. In this case they get somebody to suck the nape of their neck, or they tie the ring-finger of both hands fast inward, or they take a piece of ice in their mouth and snuff up sea-water in their nose, and then it ceases.

They are also subject to the head-ach, tooth-ach, dizziness and fainting, and likewise to the palsy. There are some instances of the falling-sickness, dropsy, lunacy and madness ; but these and the cancer in the mouth are not common, and they have no cure for them.

For the scurvy they eat some herbs and roots mentioned before, and also a kind of thin sea-weed, which must not be washed with fresh water. But they make no use at all of the noble scurvy-grass,

They

They are infested with two sorts of eruptions. One of them is a kind of rash, with little pimples which cover the whole body except the hands, but they soon go off, and are not contagious. The other is the leprosy, attended with white putrid wounds and a scurf all over the body; this is infectious, and generally accompanies the poor creatures to the grave. Yet they say the disorder is mitigated by scraping off the cutaneous scales with hawk's feathers. Such lepers are obliged to live apart \*. They are strangers to the small-pox and measles, except a single instance in the year 1733, when a boy brought the small-pox with him from Copenhagen and near 3000 people died of it, as will be related in the historical account of that year. But those have erred, who reported that the female sex know nothing of the menses.

They have sometimes boils which spread as big as a plate, and some grow quite contracted by them. Their cure is to make an incision cross-ways, and bind a hollow cover of hay or thin wood over it, that the raw flesh may not be irritated by the cloaths; and then away they go to their labour.

If they have newly wounded their hand or foot, they thrust it into the urine-tub to stanch the blood. Then they apply the greaves or fibres of strained blubber, or a little moss burnt in train, and tie up the wound tight with a leather strap. But if the wound is large, they sew it up first.

They extend a fractured arm or leg till 'tis rightly replaced, and then guard it by a bandage of stiff sole-leather. 'Tis amazing to see how soon the limb knits again, even though the splintered bone stuck out before.

Thus they have easy remedies for external cases, and they heal quickly. But they are destitute of medicines and attendance for internal disorders, and leave all to nature. These diseases are consumptions, blood-spitting, (which they attempt to stop by eating the

\* This disease prevails also on the sea-coasts of Norway and in the *Færoe* islands, and is attributed to the eating so much fish. *Pontop. Nat. Hist. of Norway*, P. II. c. ix. §. 9.

black moss that grows on the mountains) diarrhœa, and bloody flux, which proceeds, especially in the spring, from their constant fish-diet, and in fall, from unripe berries. Many drag along several years with a weakness, and defluxion on the breast, that suffocates them at last.

They know nothing of agues or fevers. But if they are troubled with stitches in the side or rather in the breast, occasioned perhaps by settled phlegm, they first perceive a shivering, and then a little heat succeeds, which constantly continues, attended with violent convulsions in the breast. This is their common sickness, it also makes quick dispatch, and is often catching. Their only remedy is to lay a hot asbestus-stone upon the spot where they feel the stitches; and this is their plaister for swellings too. Of late they open a vein in such cases, and sometimes only by way of prevention, which is often of great service to them, though they were formerly quite unacquainted with it.

The source of these and other diseases is chiefly their irregular way of living. In the winter, in comes a man into the warm house, so excessively frozen, that he has no feeling in his hands and face. Again, when they are sweating in the heat, they run out half-naked. If they have nothing to eat, they go empty for two or three days. When they get something again, they don't know when to leave off eating. When they are hot and thirsty, their naturally-cold water is not cold enough for them, but they chill it more with ice or snow. And as they never drink but when they are dry, they pour in so much the more all at once. Such great and sudden alterations must necessarily very much impede the regular course of nature. Therefore 'tis observed that most of their disorders, and especially their stitches, seize them at the close of a hard winter, particularly if they have had but little to eat; and because they cannot be persuaded to sweat it out, but rather try to chill the internal heat with ice-cold water, their sickness dispatches them speedily.

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## § 47.

When a Greenlander is in the conflicts of death, they array him in his best cloaths and boots, and bend his legs up to his hips, probably that his grave may be the shorter. As soon as he is dead, they throw out his things, that they may not make themselves unclean and unfortunate. All the people in the house must also carry out their things till the evening, that the smell of the corpse may evaporate. Then they silently bewail him for a short hour, and after that prepare for his burial. They do not carry out the corpse through the entry of the house, but lift it through the window, or if he dies in a tent, they unfasten one of the skins behind, and convey it out that way. A woman behind waves a lighted chip backward and forward, and says : " there is nothing more to be had here." They like to make the grave in some remote high place, and make it of stone. They lay a little moss upon the bare ground (for the rock admits of no digging) and spread a skin upon it. The corpse being wrapped and sewed up in the man's best seal or deer-skin, is brought by the nearest relation on his back, or he even drags it after him upon the ground ; he lays it in the burying place, covers it with a skin, and also with some green sods, and finally heaps great broad stones upon it to keep off the birds and foxes. Near the burying-spot they deposit the kajak and darts of the departed, and the tools he daily used, or if it was a woman, her knife and sewing implements, that they might not be defiled by them, or might not be urged to too great sorrow by the frequent sight of them ; for an excess of grief would not be to the good of the separated soul. Moreover many are of the opinion, that they shall want their implements for their maintenance in the other world. Such people lay a dog's head by the grave of a child, for the soul of a dog can find its way every where, and will shew the ignorant babe the way to the land of souls. But since the savages have seen that those who know better, sometimes take away such things that are left by the graves, and use them without being exposed to any vengeance of enraged spectres, they have pretty much laid aside such offerings. Yet they do not use such



such things themselves, but sell them to others who will feel no grief renewed by the sight of a good bargain.

Whoever touches a dead body, especially he that carries it to the grave, is rendered unclean for several days, and must refrain from certain kinds of labour and food. The rest of the relations, nay all the people in the house, must do the same, though in a smaller degree, that they may not bring a misfortune upon themselves, nor incommode the journey of the departed soul.

A little sucking babe, that cannot yet digest their gross food, and has no one besides to nurse it, is buried alive with the mother, or at least some time after, when the father can find no way to preserve it, and cannot bear to see the infant's distress any longer. We may easily conceive with what a painful sensation a father must perform this office, especially if it is a son. Many an old sickly widow, that has no reputable rich relations, by whom she can be supported without trouble, is also buried alive, and the children will tell you, that this is no cruelty but kindness, for they spare her the pain of a lingering sick-bed, from which there is no hopes of her rising, and themselves a great deal of trouble, sorrow and sympathy. But the true reason lies in their laziness, covetousness and contempt, because there is seldom an instance of their burying an old useless man alive, except perhaps he has no relations at all, and then they would rather convey him to some desolate island, and there let him struggle with his fate. If a person has no friends at all, they even let him lie unburied.

#### § 48.

After the interment, those who attended the procession betake themselves to the house of mourning; first the men sit a while silent with their elbows leaning upon their knees, and their heads between their hands; but the women lie prostrate upon their faces on the ground, and softly weep and sob. At length the father or son, or the nearest relation, keeps a funeral discourse or elegy, in which all the good qualities of the deceased

ed are recited, and at every period his loss is deplored by them all with loud crying and weeping. Permit me to insert the contents of such a funeral dirge, as a specimen of the Greenland elocution. It was the lamentation of a father over his son, taken out of Mr. Dallager the Factor's Relation, p. 46.

" Woe is me, that I see thy wonted seat, but see it empty ! Vain are thy mother's toils of love, to dry thy garments. Lo ! my joy is gone into darkness, it is crept into the caverns of the mountains. Once, when the even came, I went out and was glad, I stretched out my eager eye, and waited thy return. Behold thou camest ! Thou camest manfully rowing on, vying with young and old. Never didst thou return empty from the sea, thy kajak brought its never-failing load of seals or sea-fowl. Thy mother, she kindled the fire and boiled, she boiled what thy hand acquired. Thy mother, she spread thy booty before many invited guests, and I took my portion among them. Thou espiedst the shallop's scarlet streamer from far, and joyfully shoutedst : Behold *Lars* \* cometh ! Thou skippedst over the strand with haste, and thy hand took hold of the gunnel of the shallop. Then were thy seals produced, and thy mother separated the blubber ; for this thou receivedst shirts of linen and iron bars for thy spears and arrows. But now, alas, 'tis over ! When I think on thee, my bowels are moved within me. O could I weep like others ! for then might I alleviate my pain. What shall I wish for more on earth ? Death is now become the most desirable thing. But then, who shall provide for my wife, and the rest of my tender children ! I will still live a little while : But however, my joy shall consist in a perpetual abstinence from all that is eligible to man, &c."

After such a mournful ditty, the women continue their weeping and lamentation. Their howl is all in one tone, as if an instrument was to play a tremulous fifth downwards through all the semitones. Now and then they pause a little, and the proper female mourner

\* The Factor.

drops in a few words between, but the men only sob. At length the victuals the late host left behind are laid on the floor, and eat by the condoling guests. They repeat their visits as long as any thing is left, and this may last a week or a fortnight. When the widow goes out to seek provision, her widow's weeds must be old, ragged, greasy cloaths; she must never wash herself; she must either cut off her hair or wear it dishevelled; and when she goes out of the house, she must always have a particular mourning-hood on. Thus they let you know their mourning by a proper dress of sorrow. But the men do not distinguish themselves in this way, except that now and then one gives himself a wound as a token of his deep corroding dolour. The dame of the house addresses all interim visitors that come in, with these words: "Him that you seek, you will find no more, alas ye come too late." And then the howling begins again. They proceed with this lamentation for half an hour every day, for some weeks or longer; nay some a whole year, according as the deceased was young or old, and according to his being indispensably necessary. They also visit the grave, and lie down upon it, and the women that stand round assist in the obsequies. But as to neighbours, alas! if 'tis the father of the family that is dead, and they come to condole with the widow, which they do so long till she goes abroad, they endeavour to take away something with them at every visit, either secretly or openly, if the next relations are not strong enough to prevent it, till at last she is stripped so bare, that many a poor creature with her children dies of hunger and cold.

## B O O K IV.

*The Annals of the Country; and an Account of the first (or Danish) Mission, till the Year 1733.*

## C H A P. I.

## ANNALS OF OLD GREENLAND.

## § I.

NOW probably the reader would be glad to know the history of these people. But indeed we have but very scanty memoirs to lay before him, because the Greenlanders have no oral nor written traditions, neither are there any considerable monuments of antiquity to be met with there. They know nothing of their fore-fathers, but that they extirpated the Kablunæt, that is, the former northern inhabitants of this country. When I come to the time in which this is said to have been done, I shall take occasion to present the Reader with as much concerning the origin and descent of the Greenlanders as probability permits me to presume. But I will first briefly relate how this land was discovered, inhabited and lost by the Europeans, and how afterwards it was sought and found again.

It is well known from history, that the tribes of the north have eminently distinguished themselves among the other nations since the fifth century; they have maintained numerous fleets, committed many piracies at sea, and have also discovered new countries, settled new colonies, nay subdued and governed whole nations and kingdoms. *Rome* has not only trembled at the old Cimbrians,

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but was forced more than once to bend under the yoke of the so-called barbarians, that broke forth from the north like a flood. *Normandy* still retains the name of the old Norwegians or North-men, and the English historians will never forget them. Some, and among the rest the celebrated *Hugo Grotius*, have carried them across the great ocean to people America. But the groundlessness of this opinion has been shewn by others. However, so much seems certain, that the *Orcades* Islands, *Iceland*, and *Greenland*, were discovered by the old Norwegians, or at least were first slightly inhabited and peopled by them.

According to the account of the learned *Icelander Arngrim Jonas*, *Iceland* was first accidentally discovered by a Norwegian called *Naddok*, (who intended to go to the island *Færoe*) and it was then named *Snowland*. A certain pyrate, whose name was *Flokko*, hearing of this place, had an inclination to search after it. Having no compass, he made a raven his conductor as *Noah* did; when he came into the midst of the sea, he let the bird fly, which, following its natural impulse, directed its flight towards land; *Flokko* confidently steered after it, found the land, and called it *Iceland* from the great quantity of ice.

*Norway* had its kings even at that time, but was mostly governed by a number of jarls or earls, who gave the kings enough to do, and practised great oppression; but they were brought under the yoke by king *Harold Haarfager*. One of these earls, *Ingolf* by name, who loved his freedom more than his native country, emigrated to *Iceland* with his brother-in-law *Hiorleif*, and a company of their adherents, being all still in heathenism. These (*Arngrim* thinks) first peopled and cultured the land; for then it yielded corn, and much wood. There he formed a republic, which reflected honour to these barbarous times. The annals report this to have been in An. 874. But there are many arguments to make it probable, that even if this land was not the ancient *Thule*, yet that it was inhabited long before the arrival of *Ingolf*, and that at least it was navigated by the Irish for the sake of

the fishery. This may be found in *Peyrere, Relation de l'Islande, a Monsf. de la Mothe le Vayer, § xliiii.*

§ 2.

Among those earls that submitted to king Harold, was one called Thorrer, who is described as so rich, that he had three islands in the north part of Norway, and on every island 80 fat oxen; this procured him the name of Yxna-(or oxen)-Thorrer. He presented one of these islands and all the oxen upon it to king Harold for a dinner for his army, and by that he won his favour. His great-grand-son Thorwald lived a while at the court of Count Hagen in great splendor, but was obliged to fly on account of a murder he had committed; he came with a new colony to Iceland, and there cultivated a tract of land of his own. His son Erich Raude, or the Red-headed, extended it still further after his death. One of his powerful neighbours, Eyolf Saur, caused some of his servants to be murdered. Erich revenged the reproach and injury that had been done him, with Eyolf's death. On this account, and also because he had come into a quarrel with the mighty Thorgeist, who would not restore some house-idols that he had entrusted him with at his flight, he was obliged to think of flying again. Now he had been informed, that one Gunbiern had discovered in the west part of the island not only some cliffs where there were plenty of fish, which got from him the name of Gunbiern's Shears, but that he had spied a continent further west. The fugitive Eric, being adjudged to a three years banishment, sought this land, and the first point of it he discovered was by Herjolfs Ness; he coasted along south-west, and wintered at an agreeable island near a sound, which he called Eric's Sound. The next year he examined the main land, and the third year went back to Iceland. In order to entice people to go to his new country, he called it *Greenland*, and painted it out as such an excellent place for pasture, wood, and fish, that the next year he was followed thither by 25 ships full of colonists, who had furnished themselves richly with household-goods and cattle of all sorts, but only 14 of these ships arrived. In process of time more



colonies came after, both out of Iceland and Norway, and stocked the country with inhabitants by degrees both on the east and west-side, so that they were computed to be a third part as numerous as a Danish episcopal diocese.

## § 3.

The time of these events is recorded differently. There are but two head-fountains of the Greenland history: One is the Iceland Chronicle of the very ancient Northern Historian *Snorro Sturlesen*, who was Nomenclator or justiciary of the Iceland-government about the year 1215. His account is preferred not only by the learned Arngrim Jonas, coadjutor of bishop Gunbrand Thorlak in Iceland, in the beginning of the last century, but also by the king's historiographer Thormoder Torfæus, a native of Iceland, in his *Grœnlandia antiqua*, which I have made the most use of. These date the discovery of Greenland in the year 982. But on the other hand we have some Greenland Annals in Danish verse, by a Divine, *Claudius Christophersen* or *Lyfscander*, who supposes the discovery to be in the year 770. And this calculation seems not only to have some foundation in the antiquities of Iceland, but is corroborated by a Bull issued by Pope Gregory IV. An. 835, wherein the conversion of the northern nations, and in express words of the Icelanders and Greenlanders, is committed to the first northern apostle *Ansgarius*, who had been appointed arch-bishop of Hamburg by the emperor Lewis the Pious. If this Bull is authentic, which we find no reason to doubt, Greenland must have been discovered and planted 150 years earlier, about 830, by the Icelanders or Norwegians.

## § 4.

But a greater disagreement prevails in the description of the country, not only between the records of the Icelanders and the Danes, but also between the Icelanders themselves; neither could the Icelandic Torfæus reconcile them after all his labour. In his charts, he follows chiefly the draughts of Ivar Beer, who

who was the Greenland bishop's steward and justiciary, in the 14th century. According to this account, Greenland was inhabited and tilled both on the east and west-side. The east-side, which is now called Old or Loft Greenland, was divided into two parts by a promontory in the 63d deg. called Herjolf's Ness. Mr. Theodore Thorlak, who was bishop in Iceland in the last century, writes as follows: "Under this promontory lies Skaga-fiord or inlet, and before the mouth of it a long sand-bank; therefore large ships can only enter it at high-water; at which time a great many whales and other fish also take the opportunity of passing. But no one dare fish there without the leave of the bishop, who is the proprietor of the bay: further eastward lies the bay *Ollum lengri*, or the longest inlet, the end of which was never yet known. There are a great number of little islands called holms, and plains covered with grass."

This long inlet very likely may connect with the Ice-inlet in Disko bay on the west-side, where, according to the report of the Greenlanders, was formerly a passage through. Torfæus places it in the 66th deg. All beyond he calls Obygdr, or Desart-places, where only one bay is noted down called Funkabudr, because it is said one Funka, a servant of Olaus king of Norway, was shipwrecked and buried there. On the main land hereabout two great mountains of ice are marked; one of them is called Blaaserken, or blue-shirt, from the blue colour of its ice, and the other Huitserken, or white-shirt, from its white ice. When a man is got half way from the most western cape of Iceland called Snæfels-ness, towards Herjolfs-ness in Greenland, (which are two capes about 120 leagues asunder) he may see both the Blaaserk in Greenland and the Snæfels-Jækel or ice-mountain in Iceland.

Between Herjolfs-ness and Statenhook there were many more inlets inhabited. Those most worthy of notice are Ketil's inlet, in which there is an account of two parishes, and a cloyster of monks dedicated to St. Olaus and St. Augustine. Again there was Raven-inlet, at the end of which was the nunnery of St.

Olaus. The same *Theodore* writes thus: " In the  
 " Einar's-inlet, which divides itself into several  
 " branches, at the entrance is to be seen on the left  
 " hand the little cape of Klining, and on the right  
 " a great wood, where the large and small cattle are  
 " pastured that belong to the cathedral church, which  
 " lies at the end of the bay, near the village Gardar.  
 " The great island Rinsey lies before the Einar's inlet.  
 " There is a great hunt for reindeer, and also the  
 " best soft bastard marble, of which the Green-  
 " landers make pitchers, and vessels containing ten  
 " or twelve barrels (*vulga decem vel duodecim tonnarum*  
 " *capacia*); these are so firm that they endure all fire.  
 " Further west lies Long-island, where there are eight  
 " granges or farms, which belong to the bishop's see,  
 " but the tenths pertain to the church of Hualfseyre.  
 " The next is Eifick's-inlet, where the noble farm  
 " Brattahlid lies, the seat of the *chief justiciary*. On  
 " the west-side is situated the great church on Strøms-  
 " nef, which was for some time the cathedral and  
 " bishop's residence."

So far *Thorlak's* quotation from *Torfæus*, chap. vii.  
 I have counted nineteen bays or inlets that were inha-  
 bited on the east-side. They mention 190 villages lying  
 round them; I rather suppose farms (*villæ, prædia*,  
 as *Torfæus* calls them), and these constituted twelve  
 parishes, besides a bishop's seat and two cloysters.  
*Torfæus's* chart represents these inhabited places on the  
 straits of Forbisher, and takes the southerly land both  
 on the west and east-side to be uninhabited. But now  
 we know that the most and largest ruins are on the  
 west-side, between Cape-Farewell and Forbisher's  
 straits, and so it may be on the east-side too. They  
 say, they could sail six days in a boat of six oars from  
 the east to the west-side, without seeing a man. The  
 Greenlanders require the same time now to go in their  
 light women's-boats, from the east-side, to Onartok  
 on the west-side to their Angmarset fishery.

They mention nine cultivated inlets on the west-side,  
 in which 90, others say 110 hamlets or farms once  
 stood, which made four parishes. The end of the  
 habitations, as far as we have been able to trace their  
 rudera,

rudera, is about the 65th deg. Therefore from the 65th deg. on the east-side, to the same latitude on the west-side, all the habitable places were occupied by the Norwegians. Their neighbours on the west-side were the Skrællings; but on the east-side they could not dwell higher because of the ice, only in summer they went a little higher to fish.

## § 5.

We need not say any thing of the nature of the air and the land on the east-side, because it may be inferred from the description of the west-side. But because common report has amused us with so many excellencies and felicities of the old lost Greenland, I will only insert so much from Torfæus, as shews that the east-side was not much different from the west as it now is.

He speaks (conformably to the account of *Speculum regale*, a very ancient Iceland book) as follows: "The air is more serene and settled in Greenland, and the cold not so vehement, as in Iceland and Norway. It is true, sometimes it is immoderately cold, and the tempests rage more violently than any where, but they do not last long, happen seldom, and are never so excessive as to kill the cattle." The author of this old book, who is said to have lived in the 12th century, describes even then the north-lights, which he calls Nordrljos, but as such a curious or rare thing, that it was seen no where but in Greenland. *Peyrere*, formerly secretary to one of the French ambassadors at the northern courts, wrote what he calls a relation, so long ago as 1646, in which he describes this aerial phenomenon as such a wonder, which he would not presume to relate, if the Iceland chronicle did not bear witness to it. He also relates out of the Danish records, that in the year 1308, there was in Greenland some terrible thunder and lightning, by which a church was burnt down; it was attended with such a tremendous storm, that the pinnacles of many rocks were torn off, and that the dust of the broken stones flew about like rain. It was followed by such a severe winter as they had never

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ver had before, so that the ice it left behind, did not thaw for a whole year.

Their descriptions of the fruitfulness or produce of the land are not only various, but contradictory. Sometimes the Iceland annals tell you, that it bears the best wheat, and then again that nothing can grow there for the cold. They speak of woods where they hunted white bears, though the white bears seek their livelihood from the sea; and they mention oak-trees that bore acorns as big as apples, and of a taste as agreeable as chestnuts. The report of the Danish Chronicle is the most probable, and corresponds with the nature and quality of the west-side, viz. that Eric Raude lived only upon fish at first, but that his successors by degrees cultivated some meadows in the valleys for pasture. Torfæus writes the same, chap. xv. *de Groenlandorum Victu*. "Though some people of substance (says he) have made a trial whether the land would bear corn, yet it produced but little, because the frost and cold nipped the seed. The common people have never seen corn, nor known what bread is. In other respects the land is described as rich in pasture, and yielding very large and fat oxen, cows, sheep and goats, that furnish a good stock of butter and cheese." So far Torfæus. Therefore I imagine, when Greenland is ranked among the estates that supplied the royal table, whither none but the kings ships had leave to sail, and bring away the exuberant products of the country; we are to understand it as spoken merely of the excellent cattle, which indeed generally thrive and taste the best in mountainous countries. Besides those beasts that have been mentioned in the description of the west-side, the Iceland historians take notice of wolves, lynxes, beavers, fables and martens, as also of white eagles and falcons; and Torfæus describes out of the *Speculum regale Islandicum*, six kinds of seals, besides the rostungar or sea-lion, and 23 sorts of whales, most of which agree with those described before.

§ 6.

There is very little concatenation in the history of the Norwegians in Greenland, but only some prolix narratives of murder and blood-shed, and some well-devised heroic adventures or tales, which Torfæus relates and then confutes. We see by his contracted records, which contain little more than the succession of bishops in Greenland, that Leif, the son of Eric Raude, made a voyage to Norway, An. 999, to give king Olaus Tryggesson, then upon the throne, an account of the new colony in Greenland; and that he spent the winter at his court. This king, who had not long before renounced heathenism, and was very zealous to spread the christian name, persuaded Leif to be baptized, and to take a priest with him to Greenland, who might convert the inhabitants there. On his return, he found some shipwrecked sailors swimming on the ship's fragments, took them aboard, and brought them with him to Greenland. His father was much displeased with him, both for this compassionate act, and for bringing the Norway priest, because he supposed it would shew foreigners the way thither to subdue Greenland; but he was pacified by the efficacious remonstrances of his son, that by saving the unfortunate he had only fulfilled the duties of humanity, which nature demanded of man, and which Christianity still more nobly displayed and rewarded; nay he was not only appeased, but also induced to hear the priest, and to embrace the Christian religion, and the rest of the colony followed his example.

At the same time the Icelanders relinquished the idolatry of the northern pagans, who worshipped chiefly four heathen gods, viz. Thor, Odin or Wothan, Thyr, and Freya \*. New colonists kept continually coming from Iceland and Norway, and part of them were Christians already. Among these, they tell you

\* Some of the days of the week are still named after them in the German language, and others that have affinity with it, as, from *Thor*, Thorfdag, Thursday, Donnerstag; from *Odin*, Onfdag or Odenfdag, Wednesday; from *Thyr*, Thiufdag, Tuesday, Dienstag, and from *Freya*, Freydag, Friday.



a wonderful story of one Thorgils, a new but zealous christian, who went to Greenland against the frequent remonstrances of his former heathen gods, and endured many trials and conflicts from Satan, and many fore calamities by land and water for several years, after which, like *Job* and *Tobias*, he arrived to great honour and felicity.

In process of time, when the Christian inhabitants were greatly multiplied, and had built many churches, Sok, Leif's grandson, summoned the people together at Brattahlid in the the year 1122, and represented to them that the honour of the people, and the conservation of religion, called upon them to follow the example of other nations, and to have a bishop of their own, for whose support they should settle a certain stipend. They were all unanimous, and delegated Einar, Sok's son, with a present of sea-lions teeth and skins, to Sigurd king of Norway, with a petition to grant them a bishop. The king chose Arnold a learned priest for this office. Arnold objected his little learning, and the roughness of the people, that would not be governed by bare admonitions and reproofs. But when Einar bound himself by an oath to protect the church's endowments and rights with all his power, Arnold accepted the call to Greenland, and first set out with a letter of recommendation from the king to Archbishop Ascher at Lund in Schonen, who consecrated him bishop of Greenland; and then set sail. On the voyage thither he was attacked by a storm and driven to Iceland. He spent the winter here, in the house of the old Iceland writer, Sæmund Frode. It is alledged as a token of his humility and condescension, that he mended a poor woman's broken wool-comb. The year following he came to Greenland, and fixed his episcopal residence at Gardar.

But many reputable Norwegians accompanied him. One of them, called Arnbiörn, was forced by a storm, together with two ships, on the forlorn north-part of Greenland. No one knew what was become of him, but it was believed that he was swallowed up in the sea, till a certain man called Sigurd went up that way to catch

catch fish, and found there the wreck of one ship, and another ship still serviceable freighted with many goods; on the shore near it he found a house full of dead corpses. He got them buried, repaired the ship that could be still used, and brought it and its freight to the bishop, who let him have the goods, but appropriated the ship to the church.

After a while Ausur, the unfortunate Arnbiörn's sister's son, came to Greenland, and demanded his uncle's effects. Einar, who had vowed to defend the emoluments of the church, rejected his claim in a convention of the people. Ausur in malicious anger secretly ruined and disabled the ship that belonged to the church, and then set off for the west-side. He found there two Norway merchant-ships, whom he prevailed upon to revenge more severely the injury done to all good Norwegians in his person. When he came again with his comrades to Gardar, he was deceitfully murdered unawares by Einar with an ax in the church-yard, as they were coming together from divine service; for Einar had been provoked by a reproof he had undergone from the bishop for suffering the property of the church to be damaged contrary to his oath. The rest of his faction determined to avenge his murder. Indeed old Sok endeavoured to compromise the matter in a great assembly, but as he offered the injured party a mere trifle to compensate for the life of their head, they murdered his son Einar upon the spot. Directly a bloody fray arose, in which several lost their lives on both sides. Sok proposed to make war against the three ships, but was dissuaded from it by a discreet farmer, and prevailed on to enter into a treaty of reconciliation with the murderers of his son. And as there had been one more of Ausur's party killed than of the others, Sok was obliged to pay some money as a counterbalance; but then these intruders should leave the country and come thither no more.

I have told this story, though very compendiously, (which may be found at large in Torfæus, Chap. XXVI, XXVII, XXVIII.) because it will assist the reader to form an idea of the manners and government of the old Norwegians in Greenland.

The

The Danish Chronicle says, that the Greenlanders became tributary to the kings of Norway in 1023, which was soon after they embraced the Christian religion. In the reign of Magnus, An. 1256, they attempted to revolt; but he obliged them to make peace in 1261, with the assistance of the Danish King Eric Glipping, who sent a considerable fleet thither. Torfæus, passing by this, maintains, that they, and the Icelanders, in the year 1261, subjected themselves voluntarily under the Norwegian sceptre, and promised to render a moderate tribute, and to punish all murder, whether committed by natives of Norway or Greenland, on inhabited or uninhabited places, nay if it was perpetrated under the pole. From that time they were governed by a king's deputy from Norway, according to the laws of Iceland; and when an archbishoprick was erected at Drontheim, in Norway, the Greenland bishops became suffragans to this metropolitan.

According to Torfæus's list, the bishops succeeded each other in the following order:

1. Eric, even before 1120; but he was not regularly installed bishop, neither had he any episcopal seat. He mostly went up and down the country, edifying the churches, and at last went to Wineland to convert the heathen there.
  2. Arnold, 1121, he was afterwards the first bishop of Hammer in Norway.
  3. Jonas I. 1150.
  4. Jonas II. 1188.
  5. Helgo, 1212.
  6. Nicholas, 1234.
  7. Olaus, 1246. Under this bishop 3 Greenland deputies, Odd, Paul and Leif, either made peace, or submitted to the kings of Norway. This bishop also assisted at the consecration of Hacon archbishop of Drontheim.
  8. Thorder or Theodorus, 1288.
  9. Arno, 1314.
  10. Jonas the bald, 1343.
- So far Torfæus's Roll goes.

Baron

Baron *Holberg*, in his history of the kingdom of Denmark, adds the following out of the Danish chancellor and historian *Huitfeldt*.

11. *Alpho*, in whose days the *Skrællings*, or wild Greenlanders, were first seen here in this country.

12. *Berthold*.

13. *Gregory*.

14. *Andrew*.

15. *John*.

16. *Henry*. He is said to have been at the assembly of the nobles, called together by king *Olaus* at *Nyborg* in *Fuenen* in 1386, where he and other bishops procured several exemptions for the churches and cloysters. But as about this time the voyages to Greenland were given over, and no further account was heard from thence, therefore *Askill* archbishop of *Drontheim* ordained,

17. *Andrew* bishop of Greenland in the year 1408, and sent him thither to supply *Bp. Henry's* place in case he was dead. But we have no account whether he arrived there, or how it went with him.

After that, Greenland was no more thought of for a long time, but yet the Danish clergy never forgot it quite; for we find a document dated 1533, in which the suffragan bishop of *Roschild* subscribes himself bishop of Greenland.

§ 7.

We find no traces of the military strength of the former Greenland-Norwegians either by land or sea. The Greenland trade indeed is said to have been very considerable, and it may be easily believed that they exported a good deal of excellent flesh, butter, cheese, fish, train and pelts; but it looks as if these commodities were fetched by foreign ships, and that they themselves neglected navigation; though they must have understood it well in the beginning. For they not only sailed from Iceland and Norway to Greenland in their own ships, but the first discovery and navigation of North-America is ascribed to them. And perhaps it will not be unentertaining, if I briefly relate this curious piece of history, that has hitherto been little

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little known, so as it is described at large by *Mallet* in his *Introduction a l'Histoire de Danemarck*\*, and by *Pontoppidan* in his *Natural History of Norway*†, as they transcribed it from the Iceland historians *Arngrim Jonas*, and *Torfæus*, confirming it by the testimony of the antient historiographer *Adam Bremenfis*, who wrote in the middle of the 11th century, and consequently at the time of the discovery.

An Icelander named *Herjolf* went every year with his son *Biørn* to traffic in several countries. Once, in the year 1001, they were separated from each other by a storm, and *Biørn* arriving in Norway, got intelligence, that his father was sailed to Greenland, which was then but little known; accordingly he set sail to follow his father thither, but was driven by another storm to the south-west, where he discovered a flat champaign country overgrown with wood, and on his return also descried an island. But he did not tarry at these places, but when the storm ceased, made the best of his way north-east to Greenland. When this event was divulged; the above-mentioned *Leif*, the son of *Eric* the red-headed, was ambitious of acquiring fame like his father by the discovering and planting new countries; therefore he fitted out a ship with 35 men, and went to sea with *Biørn*. The first land they now discovered was stony and barren. They gave it the name of *Helleland*, *i. e.* flat, bare land. Then they discovered a low country with white sand, covered with some woods. This they called *Markland*, *i. e.* level land. Two days after, they saw land again, whose northern coast was covered by an island. There they found some shrubs with sweet berries. They sailed up a river till they came to a lake, from which the river issued. The air was mild, the soil fruitful, and the river crouded with all sorts of fish, particularly large salmon. They staid that winter there, and found that the sun rose about 8 o'clock in the shortest days, which must have been about the 49th deg. and coin-

\* p. 174 to 190.

† p. 423 to 433.

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cides with the latitude of Newfoundland, or the river of St. Laurence in Canada.

After they had built some huts there, they missed a German mariner named Tyrker, whom, after a long search, they found in the wood skipping and very merry. Upon asking what made him so chearful, he answered, that he had eaten such grapes as people made wine of in his native country. When Leif saw and tasted these grapes himself, he called his new country Viinland, i. e. Wineland\*.

In the spring, they went back to Greenland. Leif's brother Thorwald resolved to carry the discoveries farther, and sailed thither the very same year with Leif's crew; he examined the land westward, and the summer following eastward. The coast was very woody and beset with many islands, but they found no footsteps of man nor beast. The third summer they explored the islands; but as the ship received damage on a certain cape, they were obliged to spend most of the time in repairing her, and as they could not use the old keel any more, they set it up on the said cape and called it Kizælarnefs.

Having repaired the ship, they re-examined the east-side of the land, and perceived three small boats covered with skins, and three men in each. They seized them all but one, (who escaped) and killed them out of mere cruelty. Some time after, a great number of the same sort of men in their boats assaulted them; but they defended themselves so well from their arrows, behind the boards with which their ships were guarded, that the savages were forced to take to flight after an hour's skirmish. They called these Indians *Skrællings* out of contempt†; and Arngrim, writing after Myritius, calls them *Pygmæos bicubitales*, and says that they were also found on the west-side of Greenland; he describes those despicable men as having so little strength, that there was nothing to fear from them, if there was ever so many of them. Yet Thorwald, and he alone,

\* 'Tis well known that good-tasted wild grapes grow in the forests of Canada, but they yield no good wine.

† It signifies chips, parings, i. e. dwarfs.



was obliged to suffer for his barbarity, for he died of a wound from their arrows. He ordered his people to set up a cross at the head and foot of his grave. On that account that cape was called Kroffa-nefs\*. His companions wintered in Wineland, and next spring they returned once more to Greenland.

The same year Thorstein, the third son of Eric the red-headed, set out for Wineland with his wife Gudrid, his children, and all his people, in all 25 persons; his chief intention was to bring away the corpse of his brother, but he was driven by a storm on the west-coast of Greenland at a great distance from any of the Norwegian dwellings. There he took up his winter-quarters, but he and some of his followers lost their lives by an epidemical sickness. In the spring his wife brought his corpse back again to her own home.

From this time the fixing a settled colony in Wineland was more earnestly thought of. An eminent Icelander called Thorfin married Gudrid, and by this means inherited Thorstein's right to Wineland, whither he went with her, 65 men and five women; they took all sorts of cattle, tools, &c. with them, and begun to build and plant. The Skrællings also soon found them out, and bartered their skins and furs with them; they would fain have had some of their weapons in exchange, but Thorfin had forbid it. However one of them stole a battle-ax, and was stupid enough to try it on his companion; but as his curiosity cost the other his life, a third took the battle-ax and threw it into the sea.

Three years after, Thorfin came back to Greenland, and brought such valuable merchandizes with him, that he excited a desire in many to seek their fortune in Wineland. He himself went to Iceland, and built a magnificent house there. After his death Gudrid took a journey to Rome, and afterwards

\* Hence it appears that Thorwald was a christian, as well as his brother Leif. The rest of the Greenlanders, the Icelanders, and especially the Norwegians, that resorted from time to time to Wineland, were probably still heathens, who would rather live in a strange land, than embrace the Christian religion, which Olaus Tryggveson propagated with impetuosity in Norway.

ended her life in a nunnery in Iceland, built by her son Snorro born in Wineland.

In the mean time two Icelanders, Helgo and Finbog, fitted out each a ship for Wineland with 30 men, and took Freidis a daughter of Erich Raude with them. This woman fomented an insurrection in the new colony, in which 30 persons were killed, and among them Helgo and Finbog. Then back she went to Greenland, where she was abhorred by every one, and ended her life in wretchedness. The rest of the colonists probably fled and dispersed in the country, for fear of punishment. At least from that time there are no more connected accounts to be found of this colony; except that in the year 1121, that is, a hundred years after its first discovery, bishop Eric from Greenland is said to have gone thither to convert his forlorn countrymen, who were mostly still heathens. 'Tis probable those Indians at present about Newfoundland, who are so very different in their shape and manner of living from the other Americans, may be descended from them.

§ 8.

I will take this occasion to speak of the extraction of our present Greenlanders, who were formerly called Skrällings\*. I find no satisfactory footsteps of Greenland's having been inhabited before the arrival of the Norwegians. It is true, the already mentioned Danish chronicle written in verse, says that certain Armenians were first driven hither by a storm, and that from hence they peopled Norway and America, and also that many tribes were found in Greenland, who were governed by different chiefs. But this author writes many things that are not just or congruous, and we must make him allowances as a poet. Torfæus quotes several of the most ancient Iceland writers, some of whom, as Sæmund Frode, Arius Polyhistor,

\* The Greenlanders say, that they were called Karallit by the former Christian inhabitants. According to their manner of pronunciation, in which they divide consonants that stood together, Skrälling might be turned into this word; or *vice versa*. (It has however been found, that the Esquimaux too give themselves the name *Karallit*.)

and Snorrio Sturlesen wrote in the 11th century, consequently soon after the discovery of the land, who say, that though they found some pieces of broken oars now and then on the strand, yet they never saw any people neither on the east nor west-side, tho' they mounted the hills to survey the land. Thorwald met with the first Skrællings in his new-discovered Wineland, and murdered some of them. Now it is supposed, that this Wineland was no other than the present Newfoundland, or perhaps Canada.

In the 14th century, they make their appearance all at once in Greenland on the west-side, where they are reported to have killed 18 Norwegians, and to have carried away two boys prisoners. The above-mentioned Greenland justiciary Ivar Beer was sent thither by the bishop to drive away the Skrællings, but he found at his landing no men, either christians or heathens, but many oxen and sheep; he slaughtered as many of these as his ship could contain, and then turned back again. Torfæus makes the date of this to be in 1349. Since then nothing is written more of the Skrællings, and the accounts of Greenland also draw to a period soon after.

*Peyrere* produces the sentiments of the learned *Wormius* about it, viz. that the Skrællings were first seen on the North-bank of Kindil's-Inlet, which was the last bay northward that the Norwegians occupied on the west-side. Some rash and venturesome Norwegians went over to them, and according to custom insulted the contemptible Skrællings\*; but they were obliged to pay for their temerity with their lives. Further, that when these savages saw Ivar Beer's ships, they concealed themselves in clefts and between the hills, and that was the reason of their finding no people, but many cattle.

Therefore the most probable supposition is, that the present savages first came to Greenland in the 14th century, and that their route was not from the east out of Europe, but from the west out of North-America. If they came from Europe, we must suppose they

\* This conjecture harmonizes with the tradition of the Greenlanders respecting the origin of the Kablunet, and of their wars with the Innuit. B. III. §. 38.

came either by Nova-Zembla and Spitzberg\*, in some such way as the story relates of Hallur Geit, who performed a journey from Greenland to Norway on foot with a goat, which kept him alive with its milk, from which he got the surname Geit; (but since the discoveries in the Ice-sea, by which we know that these countries are not contiguous either with Russia or Greenland, this must be given up entirely:) Or secondly, they must have crossed that wide ocean through so much ice in their little boats; which is scarce possible. Or thirdly, they must have gone thither over the ice, as Arngrim relates of a certain woman called Helgo, who was carried from Norway to Greenland on a great flake of ice. But methinks this sounds absurd too. Indeed the way through the Ice-sea seems to be the nearest, but it has so many difficulties, that 'tis hard to conceive it probable.

From the accounts I have seen of the northern nations, I do not perceive so much resemblance or probable affinity to our Greenlanders either in the Laplanders, Samojedes or Ostiaks, that live north and north-west on the coasts of the *Mare glaciale*, as I do in the Kalmucks †, Jakutes, Tunguses and Kamshadals, who inhabit the north-east regions of Great Tartary between the Ice-sea and Mungalia. This is the route our Greenlanders must have taken; they came first into Tartary after the great dispersion of the nations, and were driven on further and further by imperious or at least more potent nations that followed them, till at

\* Verelius ap. Torfæum, p. 25.

† More properly *Kallmack*, as they call themselves; which word is compounded of *Kall* to settle, and *Umak*, a tribe. Now the Greenlanders call their original patriarch *Kallak*, and *umiak* signifies a great or women's-boat, which carries the whole family at once. *Strahlenberg*, in his *Description of the North and East Parts of Asia*, says in several places, on the credit of the Tartarian writer *Abulgasi Chan*, that *Og*, or *Ogus Chan*, who reigned in Tartary long before the birth of Christ, made an inroad into the southern Asiatic countries, and as some of his tribes staid behind, because they could not follow him on account of a deep snow, they were called in reproach *Kall-ami*, and also *Karlik*. Now this *Karlik*, in its plural *Karalit*, is the very name the Greenlanders give themselves. I have also observed such a great similitude between them and the Kalmucks in their stature and manners, and likewise in several surnames which the Greenlanders have preserved without knowing their meaning, that I apprehend they bear a greater affinity to them than to any other Asiatick nation.

last they were hunted up to the remotest corner of Tarry near Kamshatka. And when they could stay no longer here neither in peace, they were obliged to betake themselves to America. It is not my intention hereby to assert, that America was primarily or properly peopled by them. There are more ways how this great quarter of the globe could be stocked with inhabitants long before. Most of the Americans are so very unlike our Greenlanders, that I cannot conceive them to be of the same descent. I only say, that they came into the most northern territories of America. And with respect to the nations of North-America in particular, other authors besides have traced a great affinity betwixt them and the inhabitants of Siberia, in their way of living, their food, their dress, in almost all their manners, and even in their religion; and hence they have concluded, that these Americans branched out from them. If the vast ocean between Asia and America deters any one from giving this opinion a hearing, let him only examine the charts that are drawn according to the latest discoveries of Professor *del'Isle de la Croyere*, and read in *Bush-ning's Geography*, how the Russian captains Beering, Spangenberg and Tschirikow (with the last of whom De l'Isle sailed,) met in their voyages on this sea between the years 1725 and 1740, not only with many islands, and people inhabiting them, that had the same dress, leather boats, and way of living, as our Greenlanders; but they also found that America approached so near towards Kamshatka, that about the 66th deg. one might suppose, if not a junction between Asia and America, yet at most but a very narrow Strait\*.

\* Professor Miller treats of this more amply in his collection of Russian transactions, Vol. III. p. 214. The natives of the American coasts came aboard in little canoes, shaped like the kajaks of the Greenlanders. They indeed did not understand the language of the Tschuktschi, whom the Russians had taken with them from Kamshatka as interpreters, but however, on account of their size and shape, looked upon them as the same sort of people with themselves. These Tschuktschi have indeed no little canoes, but yet their large boats, which they call Baidars, carrying from 30 to 40 men, are spread with ribs of wood or bones of whales, and covered over with seal-skins. See Strahlenberg's Description, p. 437.

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# Chap. I. ANNALS OF OLD GREENLAND. 261

Even before these discoveries were made, geographers had presumed such a contiguity or proximity, because they could not otherwise account for it, how the various species of animals could be propagated from Asia to America. The same consideration made the Icelanders believe, that there must be a contact between Greenland and Lapland. *Charlevoix* tells you, in his dissertation of the origin of the Americans, that the jesuit Grelon, on his Chinese mission, met in Tartary with a woman, whom he had baptized in a former mission in Canada in the vicinity of the Huron-lake. She was taken prisoner in war, and was carried from one people to another till she came to Tartary. Another jesuit is said to have found a Spanish woman from Florida in China, who had been carried away prisoner by the Indians, and travelled through some very cold countries till she came at last to Tartary, and was there married to a Tartar soldier \*.

Our savages, therefore, shunning the violence and injuries of their pursuers, retired across this strait, or from island to island, to America, where they could spread themselves unmolested in the then uninhabited countries, at first round the south-east part of Hudson's bay, or through Canada, as far as the north sea. And here they were first found by the Norwegians in their Wineland in the 11th century. But afterwards when these regions were also taken possession of by other tribes of Indians from Florida, more numerous, potent and warlike than they, they were once more obliged to recede northwards as far as the 60th deg. Here *Ellis* found the *Eskimaux* † in his voyage to Hudson's bay, who had the same aspect, dress, boats, hunting and fishing implements, habitations, manners and usages, as our Greenlanders. Had he understood or wrote down more of their language, than the single word *tukto*, which signifies both with them and our Greenlanders, a reindeer; we should probably have found that they spoke the same tongue. But I further

\* *Journal d'un Voyage, &c.* p. 45.

† *Charlevoix* derives this their name from the Indian word *Eskimanisk*, which in the language of the Abenakis signifies *eating raw*, and it is certain they do eat raw fish.



recollect, that a certain mariner, who had been several times in Greenland, and had wrote down a number of words, sailed from London to Terra Labrador in the year 1752, and he and the Indians there could mutually make themselves understood; he found them very much like the Greenlanders, only a little more rude and wild \*.

The clerk of the ship *California* says, † that the Esquimaux are often pursued and hunted by the other Indians, that live about the south and west shores of Hudson's bay round the factories, and are quite a different generation. These fall upon them, take them prisoners, or murder them, because the poor Esquimaux must bear the blame if the others are unfortunate in hunting or fishing. For this reason these fugitives have retreated so far northwards, till probably in the 14th century they either crossed Davis's Straits in their boats, from Cape Walsingham in the 66th deg. to the South-bay in Greenland, which can scarce be 60 leagues wide; or else they went higher up by Baffin's bay, (where, according to the report of the Greenlanders, there are stones set up with arms like our guide-posts, here and there on the sea-coast) and so came down on the parts where the Norwegians formerly had their

\* Since I wrote the above, this affair has been fully cleared up and decided: For one of our brethren, who understands the Greenland language, made a Voyage to Labrador in 1764, with the consent and furtherance of *Hugh Palliser*, Esq; governor of Newfoundland, and on September the 4th, met with about 200 savages. The first that he spoke to, behaved in the beginning very wild and shy; but when the Indian saw him clad in his own dress, and heard him speak his own language, he called out to the others with shouts of joy: "Our friend is come." They conducted him further up to their families, and though other Europeans think they risk their lives to be alone with them, yet they shewed him all imaginable friendship, and rejoiced when he gave them hopes of visiting them again next year [which he accordingly did, in company of the Rev. Mr. *Dredart*, who is still better versed in the language.] It was found, that the difference between their language and that of the Greenlanders, was not greater than between the dialects of the northern and southern Greenlanders, which do not differ so much as the High and Low Dutch. They, like the Greenlanders, call themselves *Inuit* or *Kavali*, and the Europeans *Kabawat*. Their stature, features, way of living and manners, dress, tents, darts and boats, are also the same, only somewhat more coarse and rude, for want of proper tools to make the last.

† See his *Account of a Voyage for the Discovery of a North-east Passage*, Vol. II. p. 43. &c.

habitations,

habitations, first on the west-side, and then by degrees round to the east.

§ 9.

But here it might be queried, how should these dastardly Skrællings, that every where fly before the feeblest foe, that rather sculk into the inclement and barren regions of the north, than come to blows with the other Indians, who are as badly armed as themselves, and finally that are timid to this day, and strangers to all methods of defence; how, I say, should they be capable of overmatching the valiant Norwegians, those sons of conquerors, in their well-peopled colonies, and barricaded by craggy rocks; and of extirpating them so totally, that we have not hitherto been able to trace any footsteps of them? Nor do I affirm this, but regard it as a groundless notion. The ancients record no other circumstances of war, but the slaughter of eighteen Norwegians on the west-side. The plague, with other fatalities combined with it, seems to have been the principal depopulator of these numerous colonies; and the savages afterward could more easily make an utter end of them. This pestilence, which was called the *black* or *fable death*, raged about the year 1350, and spread itself over all Europe with such fury, that not only most of the people and the very cattle died away, but even the roots of the trees, the plants and herbage felt its ravage, and mostly withered away; so that whole territories lay waste and void. This contagion prevailed most in the northern districts. It may well be supposed, that Greenland too must have been infected, through its frequent commercial intercourse with Norway. By and by mariners fail, and Greenland no more affords its wonted stores for them to fetch away, because the cattle also feel the mortal stroke. Thus its former brisk navigation diminishes; the savages in the mean while widen their borders, and the few enfeebled Norwegians are driven by fear from the west to the east-side; and the more they decrease, the nearer they draw together. This made Ivar Beer close his relation of Greenland with these words:

"All the west-side is now occupied by the Skrællings."

After the plague, some merchants sent their vessels again to Greenland. But queen Margaret begun a lawsuit with them in 1389, for trading thither without her grant, because these countries and Iceland, Færoe and Finmark, belonged to the royal domains\*. Neither she herself nor her successors resided any more in Norway, and they had so much work and disturbance on account of the union of the three northern kingdoms at Calmar, that they had no time to think of the forsaken Greenland. At the same time many vessels were cast away by storms, and that discouraged the merchants more still, so that in short the navigation thither was entirely neglected †. Thus the deserted Norwegians might be easily hemmed in, famished and killed by the savages ‡, or be compelled to the disagreeable alternative of casting themselves into their arms, incorporating with them, and conforming to their manner of life. At last the regency thought of them again, and sent them bishop Andrew in the year 1406. But our age can procure no certain intelligence either of his arrival, or of the Norwegians since that time, and their final fate; whether they all died of the pestilence, or were murdered by the savage Skrællings, or whether some of them are still existing, who have receded back into the inlets between the mountains; which last is the opinion of many.

It is certain some traces of them were perceived long after this. About the year 1536 bishop Amund of Skalholt in Iceland is said to have been driven by a storm, in his return from Norway, so near the coast of Greenland by Herjolfs Ness, that he could see the people driving in their cattle. But he did not land,

\* Pontanus ap. Torfæum, p. 24.

† Lysander ap. Torfæum, p. 25.

‡ There is a district in Ball's river called Pissikfarbik, i. e. a place where people shoot arrows, or a field of battle. It is believed that the Skrællings had an encounter there with the Norwegians. On the other side the water, which can be ferried over in half an hour, there are still some ruins, and the Greenlanders say, that the place derives its name from people having shot one at another with arrows from the opposite sides.

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because just then a good wind arose, which carried the ship the same night to Iceland. The Icelfander Bioern von Skardsa, who relates this, also says further, that a Hamburg mariner, Jon Greenland by name, was driven three times on the Greenland islands, where he saw such fisher's huts for drying fish as they have in Iceland, but saw no men; further, that pieces of shattered boats, nay in the year 1625 an entire boat fastened together with sinews and wooden pegs, and pitched with seal's blubber, have been driven ashore at Iceland from time to time; and since then they found once an oar with a sentence written in Runic letters; *Oft var ek dafa, dur ek dro thik*; that is, "Oft as I tired, when I drew thee." A German Author, Dithmar Blesken, tells us, that in the year 146, being in Iceland, he spoke with a Dominican monk, who came but the year before from St. Thomas's cloyster in Greenland; he went in company with his bishop from Greenland to Norway and afterwards settled in Iceland; and this monk gave him a description of St. Thomas's cloyster. It is confessed, that the story is told a little incoherently, and its truth is much doubted; but yet I find a sort of voucher for it in *Cæsar Longinus's Extraët of all Journies and Voyages* \*. There it is said, that an English sailor, Jacob (or James) Hall, in the service of Denmark, made several voyages to Iceland and Greenland, and wrote a description of the wild Greenlanders the most particular, ample and conformable to truth, of all that had written; this man affirms that he also had spoken with the aforesaid monk in Iceland in the presence of the governor, and had enquired of him about the state of Greenland. He told him likewise several things about St. Thomas's cloyster, particularly "that there was a fountain of hot water conveyed by pipes into all their apartments, so that not only their sitting-rooms, but also their sleeping-chambers were warmed by it, and that in this same water meat might be boiled as soon as in a pot over the fire. The walls of the cloyster were all made of pumice-stone,

“ and if they poured this hot water upon the stones,  
 “ they would become clammy and viscid, and so they  
 “ used them instead of lime.”

The Danish Chronicle of Greenland also makes mention of this cloyster, and speaks besides of a garden, through which a rivulet of this hot fountain flowed, and made the soil so fruitful, that it produced the most beautiful flowers and fruits. But the most ancient Iceland accounts mention not one word of this cloyster, nor of the city Albe in Greenland. The monk told Jacob Hall a good deal about the savages, whom he called pygmies; but these relations neither harmonize with the present aspect of things, nor with Jacob Hall's own account of Greenland \*. For my part, I present you with what people have said of the east-side of Greenland so as I have it, but can affirm nothing. As to what has been done from time to time for the fresh discovery of this place. I shall come to it presently.

## § 10.

In the mean time I will relate something of its present state, so far as we could learn from some Greenlanders that came to visit some of their relations in Newherrnhuth in the summer, 1752. The journal contains the following account.

“ One of these strangers, called Kojake, who, after  
 “ he comes to Onartok or the warm fountain, hath  
 “ five days journey further to his own home, and consequently lives 60 leagues up the east-side; this man  
 “ gave us the following relation, that he lodged two  
 “ men last winter, who said, that they and a third  
 “ had made a three years excursion on the east-side  
 “ in their womens-boats. He could not tell us the  
 “ native place nor habitation of these strangers, only  
 “ that it was very far distant from him north eastward. According to their account, they tarried the  
 “ first winter by the way, the second year they proceeded so far as the ice would permit them, and  
 “ the third they came back again. They had been

\* Longinus, l. c. p. 137.

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“ so high on the east-side, that the sun did not quite  
“ set in summer, but illuminated the mountains with  
“ its rays even at midnight, which agrees with the  
“ 66th deg. By the way they were obliged at times  
“ to lay their tent and boat upon a sledge, and draw  
“ it across the ice by dogs. They always kept under  
“ the land, and never put off far to sea, because a  
“ great deal of ice lies there, though there was ice  
“ enough also under the land, but it is sooner dissolved  
“ by the sun there, and carried away by the current,  
“ than off at sea. They described the people on the  
“ east-side as bigger than those on the west; they had  
“ black hair, great beards, but looked brown like the  
“ rest of the Greenlanders. Their dialect was mostly  
“ the same as their's, only they had a singing tone,  
“ They had seen no trees nor grass, neither reindeer nor  
“ hares, because they did not touch on the main land,  
“ but stayed upon the islands. On the other hand they  
“ had seen many seals, especially the spotted and hooded  
“ species, also many whales, red-fish, soles, eider-  
“ fowls, partridges, bears and foxes. In these consists  
“ the food of the inhabitants, whom they characterized  
“ as numerous, and friendly in their conversation.  
“ They saw a fine inlet, but did not enter it for fear  
“ of the Cannibals or Man-eaters, which are said to  
“ live in that place. All Greenlanders have a dread of  
“ them from former times. According to the opinion of  
“ this traveller, they did eat men at first out of necessity,  
“ because once in a great famine in winter they had  
“ nothing else; and as they relished it, they had now  
“ injured themselves to the unnatural custom of making  
“ *mikkiak* of their dead, that is, to lay them by in a  
“ pit with other meat, and so to eat their flesh raw,  
“ half-rotten and frozen. They do not like to slaugh-  
“ ter middle-aged people even in a time of dearth, but  
“ only old people and forsaken orphans; and they  
“ will preferably spare their dogs at such a time be-  
“ cause of their usefulness, and slay some unnecessary  
“ person in their stead. They build their houses of  
“ stone like our Greenlanders, and lay wooden raf-  
“ ters on the walls. But wood is there very scarce.  
“ They also wear the same sort of cloaths as the others,  
“ but



“ but very coarsely stitched together, because all iron, especially needles, is very rare ; therefore there is great joy if they happen to find a nail in the wood that the sea drives upon their shores. They had never seen a ship, and had no boats with sails themselves. But their women’s boats, kajaks and darts, are like the others. He knew nothing of their religion, only that they had angekoks or conjurers there too. He also described the weather and winds. There were not so many fogs as in Davis’s Straits, but the snow fell deeper beyond comparison, and generally with a south-wind.” So far this account.

A certain factor gave me the following information of the condition of the east-side. “ In the year 1757, a South-lander wintered here at the colony, and acquainted us that he had learnt from some Greenlanders, who came from the east-side, that there were people living in a certain inlet between the mountains, who came down every spring in pretty large numbers to the sea-coast. The Greenlanders then fly for fear from these men, as fast as they can, in their boats to the islands ; for they describe them as very cruel, and mingle something fabulous in their reports ; these people cannot follow them to the islands for want of boats, but they shoot after them with arrows, which they carry in a quiver on their backs. Then they ransack and ruin their habitations, and so retire again to their mountains, taking with them what they can make use of.”

If this report could be depended upon, we might suppose that these men, and the above-mentioned cannibals dwelling in a certain inlet on the east-side, were both one people, who descended from the old Norwegians, had sheltered themselves from the savages in the mountains, lived in enmity with them out of resentment for the destruction of their ancestors, pillaged them in the spring when sustenance failed them, and were looked upon by the savages as men-eaters, and fabulously represented, through an excess of fear. Agreeable to this, the reader will recollect what was said in the III. Book § 40. That the Greenland women tattle to their children about mountain-spirits, some

some four yards, some scarce a foot tall, from whom the Europeans had learned their arts; and also about the erkiglit, that live only on the East-side of the land, who are described by the Greenlanders, (so as Professor *Egede* observes, a certain Italian writer portrays the Norwegians, whom 'tis presumed he never saw) as being man-haters, and having a face like a dog's.

§ II.

Another factor, who gives himself a great deal of trouble to interrogate strange Greenlanders about the nature and contents of their country, and to reduce their dissonant and often contradictory rumours to some probable medium, communicated his thoughts to me as follows: "The Greenlanders on the west-side, have from four to six days run in their boats before the sun seems to rise out of the sea, that is, till they have pass'd Statenhook, and are come to the east-side. Then they can coast along some days further upward, till they come to a great gulf filled almost with ice, but here they are at a stand, for there is such a rapid stream, and so much ice stretching out into the sea, that they dare not venture to pass it. I have many reasons for believing, that this icy gulf is the straits of Forbisher, which, according to my formerly-expressed opinion, were once navigable, but have been locked up with ice time out of mind. As near as I can compute, by the Greenlanders days-run, it must be betwixt 100 and 120 leagues from the west-side to this ice-gulf. According to the Dutch charts, this piece of land hath no inlets or bays marked upon it. The Greenlanders give of it the same description. Therefore they find no small fish besides sculpings there, and for that reason must make the perilous voyage annually to Qnartoq on the west-side to catch angmarset, which is their daily bread. Neither does any grass or shrubs grow there, and consequently there are no rein-deer, only foxes\*. Yet many Greenlanders live there, because

\* The reader will remember what was said in the 4th §, that the old Iceland accounts speak of a barren desert between the east and west-side, which takes six days to go round it in a boat.

"they

“ they can catch plenty of seals, especially the hooded  
 “ fort. And we have long been acquainted with this  
 “ east-side from Statenhook to the Ice-gulf, because  
 “ Greenlanders from even so far as that, come in  
 “ numbers up hither, and pass on to Disko bay. But  
 “ with respect to what lies beyond the ice-gulf, or  
 “ Forbisher’s straits, eastward or northward (which  
 “ is properly the old Osterbygd, once so well inhabit-  
 “ ed by the Norwegians, and now the lost Greenland)  
 “ the Greenlanders had never any thing to relate of it  
 “ before 1752, except that so many people lived there,  
 “ that a great whale would scarce suffice for a meal for  
 “ them, and that they were very barbarous and eat  
 “ human flesh. In the year 1751, two men are said to  
 “ have come back from the other side of the ice-gulf,  
 “ and to have related a great deal of their tour\*. In  
 “ the years 1756, 58, 60 and 61, some Green-  
 “ landers came down from the east-side as far as Sta-  
 “ tenhook to deal with the Greenlanders there. The  
 “ last company arrived there about the end of July in  
 “ two large women’s boats, and many kajaks, and were  
 “ three months in coming, and having bought what  
 “ they wanted, returned again after a few days. Hi-  
 “ therto I took those strangers to be of the same people,  
 “ and that they only lived between the ice-gulf and  
 “ Statenhook; but I am now assured by some Green-  
 “ landers who have dealt with them, and who are at  
 “ present (1762) making preparation to settle this win-  
 “ ter in Kangek, that they know all the natives of that  
 “ district perfectly well, but that these new folks come  
 “ from a great distance north-east. Therefore, while  
 “ they call themselves southlanders, they distinguish  
 “ them by the name of Northlanders. They describe  
 “ them as a simple, timorous people, and very little  
 “ moralized. Thus the Southlanders reason, who are  
 “ themselves accounted by us the most stupid and rough  
 “ Greenlanders. They are tall and large-limbed, and  
 “ have black hair, but no beard; they speak Green-  
 “ landish, only with a different pronunciation, which  
 “ approaches nearest to the dialect of the Greenlanders

\* The foregoing section contains their relation,

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" in Disko bay \*. They are dressed like our Greenland-  
" ers, only their modes vary. I myself got a bladder-gar-  
" ment from the Greenlander that told me this, and  
" which he bought of them, which has a longer flap  
" behind and before than the women wear here. 'Tis  
" stitched with many ornaments, but in a coarse man-  
" ner. They know nothing of the old Norwegians,  
" nor their habitations, nor churches. Yet they have  
" dogs, tho' quite different from the species in Green-  
" land, and most like the Iceland dogs. Nor indeed  
" can they know much of the edifices of the Norwe-  
" gians, because they live only upon the islands; for  
" the inlets of the main land are blockaded with ice,  
" and not only so, but the ice spreads itself in such a  
" manner over the land down to the water, that it af-  
" fords a prospect like one field of ice. The ice lies  
" long upon the water too; during that time they  
" must make shift with a sort of black halibut, whose  
" fat they burn in the lamps instead of train. When  
" the ice drives away, they catch many seals. They  
" had no floating ice for the last three or four years,  
" which they wonder at as much as we do, that we have  
" escaped it the last seven years since 1756. During  
" that time the sea hath brought them more wood than  
" ordinary. The things that fail them most, are  
" iron and bone. To procure these, they began ten  
" years ago to undertake such dangerous voyages to  
" our Greenlanders. They bring fox-skins, seal-  
" skins, straps, and soft marble kettles. They lay  
" their wares down, and are satisfied with what num-  
" ber you please of bad needles or old blunt knives.  
" They wonder very much at linen and woollen  
" clothes, and other kinds of foreign Merchandize;  
" but they express no desire to have them."

\* One might conclude from this token, that they are no descendant<sup>s</sup> of the old Norwegians. But if what I heard besides this account, be true; that our Greenlanders cannot understand their speech when they speak one among another, then we might suppose the contrary, or at least so much, that they spring from a mixture of the old Norwegians with the Greenlanders.

## § 12.

Thus I have given the accounts of the present state of the once fruitful and populous east-side, as good as they have been given me, and I have the less reason to scruple their truth, as they correspond with what our eyes behold on the west-side. I will now proceed to relate in a few words, what trouble has been taken to find this lost country again.

For the space of 100 years, during the reigns of the four successors to queen Margaret, namely Eric of Pomerania, Christoph of Bavaria, Christian I. and Hans, very little was thought of Greenland, until that the discovery of the West-Indies excited a desire to seek after Greenland again. The Portuguese had but lately worked their way round the cape of Good-Hope to the opulent East-Indies, had just begun to take possession of its treasures, and had obtained a grant from the Pope solely to occupy all the countries they could discover eastwards, to the exclusion of all other maritime powers. *Christopher Columbus* imagined, it was allowed to seek the way thither westward in favour of the Spaniards, who might share the riches of the East-Indies with the Portuguese. He set sail on this expedition An. 1492, and discovered those islands that are still called the West-Indies, and soon afterwards the continent, which was called America, as an unmerited honour to one of his followers *Americus Vesputius*. The English would not remain idle spectators of these important transactions. Henry VII. in the year 1497 sent out Sebastian Cabot to seek a passage to the East-Indies north-west above America. He discovered the whole coast of North-America and Newfoundland, which the English took possession of and planted many fine colonies, which by industrious cultivation and traffic have acquired to the crown more durable power and more inexhaustible opulence than the mines of Mexico and Peru. It is said that Cabot sailed as high as the 67th deg. and then must have been the first that navigated the straits of Davis. There is a report that 100 years before this, viz. 1380, two Venetians

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Chap. i. ANNALS OF OLD GREENLAND. 273

Venetians of note, called Nicholas and Antony Zeni, being on a voyage from the Irish coasts, were hurried by a storm up to the Deucalionian sea, and there discovered a great island in the 58th deg. between Iceland and Greenland, inhabited by Christians, and containing 100 towns and villages. It went by the name of West-Friesland. But since that time no intelligence could be had of this country; and therefore it has been counted a fiction. Yet 'tis said Forbisher landed there on his 3d voyage, and found the inhabitants in all respects like the Greenlanders; therefore he looked upon it to be a part of Greenland\*. Some are of opinion that it was sunk by an earthquake, and that it was situated in those parts, where the *sunkent* land of *Bus* is marked in the maps, and which the seamen cautiously avoid, because of the shallow ground and the turbulent waves.

The desire of discovering new lands was every where roused, because adventurers flattered themselves with the hopes of gold and silver mines in every new discovered country. There was the same sanguine expectation from the unknown northern countries. As in the year 1271 a strong north-wind waisted a quantity of wood and ice to Iceland with some white bears upon it; the Icelanders concluded that there must be more land above Greenland, and what land could this be, but that from whence some Friesland ships were said to have brought store of gold, silver and precious stones in the reign of king Olaus? tho' these treasures were said to be guarded by Saturn and his infernal spirits, or by cruel savages. Yet no dangers can intimidate the adventurer; accordingly they went in search of this land, but the ice forbad their approach†. In Greenland forsooth there must be gold too, because it stands in their version of the book of Job, Chap. xxxvii. 22. "Gold cometh out of the North;" and because Theophrastus Paracelsus had predicted more valuable gold-mines there than in the east.

\* *Recueil des Voyages au Nord*, T. V. p. 54. 80v

† *Peyrere*, l. c. p. 127.



The first that seriously thought of renewing the intercourse with Greenland, and providing the poor abandoned Christians with teachers, was Eric Walkendorf, archbishop of Drontheim in the reign of Christian II. He read all the writings that treated of Greenland, enquired of all merchants and mariners what observations they had made in the northern seas, drew the course they should steer thither on a sea-chart, hired people to trade and plant a colony there, and wrote rules for them to proceed by. But as he fell under his prince's disgrace, and travelled out of the country in 1521 to Rome, where he died, all his good schemes were buried with him.

Greenland was indeed thought of in the reign of Frederic I. but nothing was done. Christian III. disannulled the prohibition of Margaret with respect to the commerce with Greenland, and permitted every body to go there, nay he fitted out ships himself to search for the land, but they could not find it. Frederic II. sent the famous navigator Magnus Henningsen thither in the year 1578. He, after much danger from storms and ice, was so far successful as to come within sight of land; but he was obliged to return, because (as he reported) the ship stood still all at once, and could not be worked any further, though there was the best wind, and a depth of water unfathomable. He attributed it to a hidden magnetical rock, and others to the fish *Remora*, that held the ship with its teeth; though we may as well suppose that the fear of the ice had a repelling power, or the magnet of his native country, an attractive one to bring him home.

Two years before this, *Martin Forbisher* was sent out by queen Elizabeth of England to find the north-west passage to China. On this voyage he discovered Greenland, which he named *meta incognita*, and particularly the straits which bear his name. He traded with the Indians, but they took away from him a boat and five men. He was therefore the first of the later discoverers that navigated this coast. A black stone, out of which much gold was extracted, whetted the appetite for proceeding most of all. The next year he  
failed

failed thither again, and sought his missing sailors, but could not find them. He made reprisals by taking two savages, and having loaded his ship with a good deal of this same black stone, he returned. An. 1578, the queen sent him once more with a little fleet and 100 men, with orders to establish a colony there, and then to proceed in the discovery of the N. W. passage. But he lost the ship that carried the building-materials, neither could he find the Forbisher-straits again, but ran into another strait, where he again took in a good quantity of a black mineral earth, and returned to England. There is no certain judgment to be formed from his representation of things, whether he landed in Greenland, or Labrador, or by Hudson's bay, because neither the latitude nor the course are distinctly noted.

What he relates concerning the country, its inhabitants, and his dealing with them, agrees exactly with Greenland. But when it is subjoined, that he met with very civilized natives, whose king, called Cakiunge, was decked with pieces of gold and gems; it is plain to be seen, that either the sailors conformed themselves to the prevailing taste, which regarded no voyage for discovery as worth notice, that did not mention gold and silver mountains, pompous palaces and courts, and especially a heap of prodigies or monsters; or else that others added to his true journal (which contains no such thing) some enlargements borrowed from the romances of the times.

*John Davis* followed him upon the same plan in the year 1585, and first sailed as high as the 64th deg. 15 minutes, that is, to Ball's river, where he landed and dealt with the natives, whom he describes as a peaceful pretty people. Then, and in the two years following, he discovered the coasts of America as high as the 70th deg. gave the straits his own name, and left good hopes behind him of finding a passage there. But it has since been sought in vain by several English seamen, even till 1747, particularly by Button, Hudson and Bassin, who left their names to some of the bays.

## § 13.

The Danes were animated by these discoveries to seek once more for their lost Greenland, and no one spent more upon it than Christian IVth. In the year 1605 he sent thither a certain English mariner called John Knight, who had a good knowledge of the Greenland seas, and the Danish admiral Godske Lindenow with three ships. The admiral anchored with his ship on the east-side, but did not venture to go ashore, he only traded for three days with the natives, bartering iron-work, looking-glasses, and such kind of wares, and at last seized two men, with whom he set out the fourth day on his return. The Englishman sailed with the other two ships to the west-side into Davis's straits; he found the inhabitants there much wilder than those on the east-side, and sent some armed men ashore, who discovered several fine green spots. He made a chart of this coast. They concluded from the smoke that rose out of the ground, that there must be beds of sulphur; they found some metallic stones, which were said to have yielded 26 oz. of silver out of a hundred weight. Finally they also seized four wild men, but were obliged to kill one of them to strike a terror into the rest, who were quite untractable. There was no resemblance between these, and those brought from the east-side, neither in their language, dress nor manners.

The king was so encouraged by these new discoveries, that he sent the admiral thither the next year with five ships, and gave him the three Greenlanders as interpreters. They set sail the 8th of May, and proceeded for Davis's straits, where they anchored Aug. 3d. But this time none of the savages would venture near them. At another place they seemed determined to defend themselves; and at a third place, as they could come to no dealings with them, one of Lindenow's servants ventured ashore in hopes of alluring the savages by all sorts of presents. But they seized him, and before the others could come to his assistance, they cut him to pieces with their bone-knives, and thus re-  
venged

venge the violence done to their people the preceding year. Therefore the ships returned home again without accomplishing their aim.

The lamentable fate of the six Greenlanders, that were brought to Denmark on the first voyage, is thus related \*; that notwithstanding the kindest treatment, and the best purveyance with stock-fish and train, yet they often cast an eye northward towards their native country with sorrowful countenances and pitiable sighs, and at last took to flight in their kajaks, but were forced in upon the shores of Shonen by a hard wind, and so brought back to Copenhagen, where two of them died for grief. Two of the residue fled once more, and only one of them was brought back again, who wept bitterly whenever he saw a little child hanging on its mother's neck, from which it was concluded that he must have had a wife and children. But no one could speak with them, and therefore also they could not be prepared for baptism. The two last lived ten or twelve years in Denmark, and were used in the pearl-fishery at Coldingen, but being constrained to such rigorous labour, and that in winter too, one of them died at it, and the other fled once more, and was not overtaken till 60 or 70 leagues from land, upon which he also died for grief.

After this the king sent two ships more to Greenland under capt. Carsten Richardsen, but they could not get to land for the ice, which made him desist from the pursuit of Greenland. But after the Danish settlement at Tranquebar on the coast of Coromandel was completed in 1618, the year following he however sent capt. Jens Munk with two ships to discover the N. W. passage to the East-Indies between Greenland and America; but this voyage proved as fruitless as all the former. One cannot plainly determine whether he landed first on the west-side of Greenland, or whether what he mentions of Greenlanders, which in general corresponds with ours, is properly to be understood of the Americans in Hudson's-bay.

\* Peyrere, *l. c.* p. 150.

Yet still Greenland was not thrown aside, for in the year 1636 a company of merchants in Copenhagen sent two ships into the straits under the patronage of the chancellor Christian Friis, and they traded with the natives. One of the sailors found a shining sand on the shore, which looked like gold and was very heavy. Then they thought they had found an Ophir or Peru, and loaded both ships full. But when it came to be assayed at Copenhagen, it was nothing but sand, and the chancellor threw the whole lading into the sea. Yet when a foreign artist extracted genuine gold out of a sand found in Norway just like this, they repented of this precipitate affair, but mean while the captain dying with vexation, they could not find the place again. These also seized two Greenlanders and took them with them; when they came out into the middle of the ocean, they let them come upon deck, and the poor creatures sprung into the sea out of love to their native country, and probably were drowned. On this voyage the ship's company brought the teeth or horns of the unicorn fish, which at that time were unknown, and were valued at 1200 *l.* a piece in Copenhagen, and were sold in Russia for a great price as the horns of the land-unicorn\*.

Under Frederic III. An. 1654, a merchant named Henry Miller sent a ship to Greenland under the command of David Nelles. He brought away three women from the east-side. Afterwards, when the first missionary arrived, he found the Greenlanders remembered it very well. Their names were Kunelik, Kabelau, and Sigokou.

The last ineffectual voyage was made in the year 1670 by capt. Otto Axelson, by the order of Christian V. but we have no account of its issue. Finally in 1674, Mr. Tormoehlen, the counsellor for commerce at Bergen, fitted out a ship, not barely to make discoveries, but also to take possession of the country, providing it with all necessaries for this purpose. But it was taken by the privateers, and carried to Dunkirk.

\* Peyrere, *l.* c. p. 160.

At last Greenland was so buried in oblivion, that no one hardly would believe that ever there had been such a land as a Greenland inhabited by Christian Norwegians; and it would still be called in question, if the relics that have been found of their churches did not satisfactorily end the dispute.

## CHAP. II.

### HISTORICAL RELATION OF GODHAAB, OR GOOD-HOPE.

#### § 14.

THUS assiduous and active had the Danes been during the reigns of seven kings, to search out and repossess this lost land of their ancestors. But the desirable event of obtaining a firm footing in Greenland, though at last only on the west-side, was reserved for the reign of Frederic IVth, a prince renowned for wisdom and vivacity in all his undertakings. The person whom God had selected, and certainly called and excited to it in a very particular manner, was Mr. *Hans Egede*, a clergyman in priest's orders, belonging to the congregation at Vogen in the north-part of Norway. The occasion of this, the time, trouble, and means this indefatigable man made use of to accomplish his aim, in the midst of many mockeries and conflicts, are so extraordinary and remarkable, that I presume it will be agreeable to those readers, who have not at hand his own *Relation of the Beginning and Progress of the Greenland Mission*, to have a more particular narrative of it.

After this pious man had been a little above a year in the sacred function, in the year 1708 he recollected his having once read, that formerly Christian inhabitants had lived in Greenland, whom the world now heard no more of. Mere curiosity (as he supposed) prompted him to enquire of a friend at Bergen, who had often been on the whale-fishery, concerning the



present state of Greenland. His answers awakened in him a cordial sympathy for the poor Norwegians, whom he supposed to be still left there, and who, as he feared, were through want of teachers fallen back into heathenism. His Philanthropy made him look upon it to be the duty of every Norwegian, to search out his forlorn country-men, and to carry the gospel to them. He thought of various methods, how this laudable design might be accomplished. Such musings insensibly gave birth to a desire in his own bosom, to be himself instrumental to it. Yet at the first this appeared neither allowable nor practicable, because he was already engaged in an office, and had a wife and children and some other relations to provide for. Therefore he strove to shake it out of his mind; but this made him so uneasy, that he knew not what to do with himself, because on the one hand an inward impulse urged him to do it, and on the other hand, not only the trouble and danger of such an undertaking, but a modest fear and scrupulosity of his own presumption, intimidated him from it.

At length he thought it would be a proper medium, to make an humble proposal for the conversion of the Greenlanders, by some other better-circumstanced persons; grounding his proposition on the Scriptural promises of the conversion of the heathen, on the command of Christ, on the example of the primitive church, and the pious wishes of many learned men. Still his timidity objected, that the proposals to such an important work from such an insignificant hand would be but little regarded, and that it could also scarcely be executed during the war with Sweden, and the great scarcity of money that war occasioned. However at last he ventured to send away his *memorial* in the year 1710, with a letter of petition to Randulf, bishop of Bergen, (from which place the trade with Greenland was properly carried on) and another to bishop Krog at Drontheim, to whose diocese he belonged, entreating them to further and support the conversion of the Greenlanders at court in the most efficacious manner. Both the bishops answered him in 1711, commended his Christian intention, promised to do their utmost

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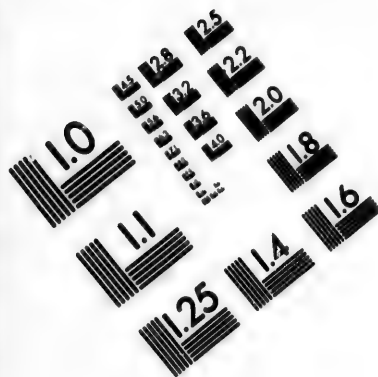
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utmost in its favour, but at the same time represented to him, on the one side the difficulties that attended it, as well as on the other, the advantages that their countrymen, more than any other, might derive from Greenland.

## § 15.

Hitherto the affair had lain an embryo in his own breast. But now this epistolary correspondence made it more public than he wished, for it soon came to the ears of his friends, and they set up a vehement opposition against him, and also instigated his wife and family to endeavour to divert him from such a preposterous enterprize, as they were pleased to pronounce this to be. Their remonstrances and tears effected so much, that he really tried to desist from any further thoughts about it, considering that he had done his best, and could not swim against the stream. But that word of our Saviour in the 10th of Matthew: "Whosoever loveth father or mother, &c. more than me, is not worthy of me," brought his mind into such a new agitation and conflict, that he had no rest day nor night, nor could any one appease him. In the mean time, by God's over-ruling hand, a concurrence of teasing troubles and slight persecutions, so disgusted his wife, that she herself was tired of living in the place where they were. Then he thought: Now is the time to strike while the iron is hot, and he admonished her not to look upon this affair lightly or superficially, because in all likelihood God had visited her with these afflictions on purpose, because she could not resolve to renounce every thing for his sake. This gave a turn to her mind; she followed his advice, spread the matter before God in prayer, and got an express conviction, that she should not run counter to, but follow her husband in his seemingly strange call. Oh how glad was Mr. Egede! Now he believed he had vanquished all his difficulties, and immediately drew up a memorial addressed to the worthy Missions-colledge, and intreated the bishops of Bergen and Drontheim to promote his request with the utmost earnestness.







earnestness. But they thought proper to advise him to patience till more pacific and favourable times.

In this manner was his project not only postponed from year to year, but also loaded with all kinds of censures. Therefore in the year 1715, he thought himself obliged to draw up a vindication of himself, under the title of, *A Scriptural and rational Solution and Explanation with respect to the Objections and Impediments raised against the Design of converting the heathenish Greenlanders*. But still the world strove to divert him from it, not only by urging the miseries of that raw and frigid climate, the dangers of his Voyage and of his abode there, the frenzy of relinquishing a certain for an uncertain livelihood, and even of bringing his wife and children into manifest perils in an unjustifiable manner; but, what was worse, they defamed him with having carnal motives, as if he sought himself under the specious pretext of spreading the honour of God, and that he properly wanted to aggrandize his own name, or (contradictory as this was) aimed at advancing his condition in temporals, because his benefice was not so good as he wished.

As to Mr. Egede, these tedious delays tired him out, and he had reason to think that his memorial was not properly enforced; therefore he determined to go himself and prosecute the affair at the proper source. Accordingly he wrote to his bishop, that he intended to resign his office, but expected some annual pension from his successor, till he was provided for in Greenland or somewhere else. But as no one would accept of his benefice on these conditions, he relinquished it notwithstanding in 1718, with the previous knowledge of his bishop. Yet when it came to taking leave of a congregation he loved, of many good friends, and his near relations, it gave him some pain, and now his wife, instead of relaxing under the meltings of nature, was obliged to animate her husband, and to strengthen him in his good intentions.

In the interim a report was spread abroad, that a vessel belonging to Bergen had been shipwrecked in the ice on the coast of Greenland, and the crew retreating

to



to the land, were murdered and voraciously eaten by the savages. Neither was the frightful tale altogether groundless; yet could it not restrain him, nor the steadfast heroine his wife, from prosecuting their journey with their four small children to Bergen, in order to work their way from thence to a country discredited with such an ill name.

§ 16.

At Bergen he was looked upon by every body as a monster. Most people gazed upon him as a fanatic, that must have had dreams and revelations to induce him to desert his proper call, and to wander up and down the world like a knight-errant. Some few wise and sensible men attended to his proposals of bringing a trade to Greenland into execution. But as the Greenland trade from Bergen had been ruined by the engrossment of so many other nations, nobody was inclined to restore it again, at least as long as the war with Sweden lasted. But just then all of a sudden, thro' the fall of Charles XIIth king of Sweden, in the year 1718, there were hopes of a speedy peace; he embraced the favourable crisis, repaired to Copenhagen, and presented his memorial and proposals to the college of missions, and not only obtained the joyful answer, that the king would consider of some means of accomplishing this sacred work, but his majesty also did him the honour of speaking with him himself, and attending to his propositions. Thus he returned chearful to Bergen.

November 17th, 1719, a royal order was transmitted to the magistrates of Bergen, that they should collect the thoughts of all the commercial people that had been in Davis's Straits, concerning the Greenland traffic, and should send in their opinion concerning a colony to be settled there, and what privileges the enterprizers desired. But alas, no one had any inclination for it, and they all described the voyage so dangerous, and the land so disagreeable, that good Mr. Egede, and his schemes, became almost the mockery of evil tongues. But what could not be effected by the Sovereign's aid and mandate to the people at large, that he

he now endeavoured to do by his own private interest, and by speaking with some private merchants. And he succeeded so far, that some were persuaded to lay a capital together, and above all a principal merchant of Hamburg offered to join the company with a considerable sum. But as this last presently withdrew from the adventure, and as the requested priviledges were not approved of by the king, no one would hear a word about Greenland any more, and this worthy man was obliged to put up with derision and slander as the reward of his labour.

Thus one year more passed away. Mean while, amidst all these difficulties, objections and conflicts, he did not let his courage drop, nor did he intermit addressing his humble petitions to the king, his representations to the college of missions, and his exhortations to the merchants in favour of this undertaking. At last he was so fortunate as to prevail with some upright men, who were touched to the heart with his indefatigable zeal, to consent to a conference, and there, by his repeated remonstrances and entreaties, that they would pay a regard to the honour of God, and to their own and their country's advantage, he attained his aim so far, that each of them deposited a capital of about 40*l*, and he himself 60*l*. Immediately he drew up an instrument, which he presented to the bishop and all the clergymen in the city, and also to several merchants, who all made some addition to the sum; and thus at last he got together a capital of about 2000*l*. After all, it was an inadequate stock; however, a ship was bought called the *Hope*, to carry him to Greenland, and tarry there the winter. Besides, two ships were freighted, one for the whale-fishery, and the other to bring back an account of the new colony. Mean-while in the spring, 1721, a joyful account arrived from the college of missions, that the king most graciously approved of the undertaking, and had favoured him with a vocation to be the minister or pastor of the new colony, and missionary to the heathen, with the yearly salary of 60*l*, beside a present of 40*l* for his equipment.

Thus

Thus this unwearied servant of God at last obtained, to his great joy, what he had been labouring after for ten years with great zeal, and amidst numberless obstacles, namely, the laborious and perilous office of a missionary among the heathen. In all which he could have no thought of paving the way to a more opulent or honourable post, (for such he had already enjoyed and relinquished) but was firmly resolved to offer up his life in the cause.

§ 17.

On the 2d of May 1721 he went on board the Hope with his wife and four small children, where he was presented to the ship's company, consisting of forty persons, as the head of this colony; and May 12th they departed. June 4th they passed Statenhook, but after that they had a great deal of stormy weather, and such vast quantities of ice, that they could see no end to it, which had almost induced the captain to return. June 24th they spied an opening in the ice, and ventured into it, but soon found that the ice stretched all along the land, and yielded no further opening. Then they assayed to escape this inclosure of ice and get out to sea again; but the wind was contrary and stormy, and the ship that followed them, struck against the ice and got a leak, which they however stopped up with pieces of their clothes. No one could think otherwise but that the increasing storm would dash both the ships to pieces in the midst of the ice, and the captain admonished them to prepare for death. To add to their misfortune, there was such a thick fog all day till midnight, that they could see nothing before them. And yet they perceived to their surprize, that the ship gained more and more room, and when the fog disappeared after midnight, they saw so little ice that they could scarce believe they had been in such danger. The very same storm that threatened their destruction, had delivered them from the ice, without their being able to see it for the thick fog.

At last they came happily to land July 3d, at Ball's-river in the 64th deg. They presently built them a house

house of stone and earth, lined with boards, on an island near Kangek, which they called after the ship, *Haabets-Oe*. i. e. *Hope-Island*. August 31st they entered it, after a thanksgiving-sermon on the 117th Psalm. The ship designed for the whale-fishery had sailed from Bergen before them, but was overset near Statenhook, where there is a strong current and frequently stormy weather; however it righted again without losing a soul, and was fortunately driven to Norway by a favourable wind, though without masts.

## § 18.

At first the Greenlanders were very friendly towards their new guests, and wondered above all, that women and children came with them. But when the preparations for building convinced them, that the Europeans did not intend only a short visit and a little traffic, but to abide there; they left the district out of fear, neither would they harbour the Europeans when they came to them. Yet by degrees they were influenced by friendly treatment and presents, to entertain those that visited them, though still they would not permit them to enter their houses, but made room for them in a little house by themselves, and stationed a watch there all the night through. At last they ventured to receive them into their own houses, and to repay their visits now and then.

Mr. Egede made use of every opportunity of learning their language, and as soon as he knew the word *Kina* ? i. e. "What is this?" he asked the name of every thing that presents itself to the senses, and wrote it down. After a while observing, that a certain Greenlander called Arok, had a particular love for one of his people called Aaron, on account of the resemblance of their names, he therefore once left this man secretly (with his own consent) behind him among the Greenlanders, that he might learn their language and enquire into the circumstances of the country. When Mr. Egede went away, they called after him, and gave him to understand that he had forgot one of his men; but he feigned as if he neither heard nor saw any thing. After some days, the Indians brought an account that

Aaron

Aaron was well, and begged that somebody would fetch him, because his being there was suspicious to them. But they were prevailed on by some presents, to let him tarry the winter with them. Once when they vexed him and stole one thing or another from him, he fell to blows, and thereupon was ill-treated by them, and beat so as to draw some blood. They also took away his gun, that he might do them no harm. However by and by they tried to make it up again by kind treatment, and begged him only not to tell the minister of it, that they might not be punished; and Mr. Egede acted as if he knew nothing of the matter, and when he visited them again, he even left another man with them.

They were very much afraid of Mr. Egede, and got many an Angekok to conjure him and his people, with a view to do them mischief, and oblige them to withdraw. But when their black art availed nothing, the Angekoks reported that the minister was himself a great, but a good Angekok, who would do them no harm. - The ingenuous minds among them gave the more credit to this, because they saw how he preached to his own people, and how all of them treated him with great respect. He was eager to instruct the poor heathens in divine things, but could not easily come to any conversation with them. Therefore he got his eldest son to draw some pictures of Scripture-transactions, and held them before them; by which they could not only more readily comprehend his meaning, but it also furnished him with an opportunity, by the questions they asked, both to learn their language and to acquaint them with the principles of the Christian doctrine. Amongst the things shewn them, the description of the Resurrection of the dead, and of the Miracles of Christ, particularly his healing the sick and raising the dead, found the most entrance into their minds. And as they regarded him as the ambassador of such a mighty and beneficent God, they desired him to cure their sick by blowing on them, as their Angekoks did. He was obliged to lay hold of this and other such tokens of their esteem and confidence, in order to be able to instruct these poor people, and to lead them

to God as the cause and donor of every good thing. His doctrine also presently found access, as far as they could understand him, and he them. The number kept increasing of those who would hear the deeds of him who made heaven and earth, and who could perform such wonderful works; and when Mr. Egede went out to take a view of the country, he was cheerfully harboured and attended to by them, especially after some sick persons grew well, whom he, having first admonished them to acknowledge and invoke the true God, had prayed over.

## § 19.

The trade had a poor appearance in the beginning. The Greenlanders had but little, and the overplus the winter left them they did not chuse to barter away with the Danes, because they had been accustomed for many years to dispose of it to the Dutch, who knew the commodities it would go off in Greenland, and could afford them better bargains. In the spring 1722, a fleet of Dutch ships sailed by the colony, and the Danes saw with vexation, how one of them that ran in, bought more in half an hour than they could the whole winter.

Even their necessary sustenance began to fail. They had imagined the Greenland-fishery and hunting to be better than it was, and provided themselves with but little fish or flesh. And as they were unacquainted with the country, and as the reindeer and hares were shy, and they could scarce catch any fish with their tackle, want began to pinch them before the end of the year, and many were attacked with the scurvy. The people began to murmur against the Minister for leading them thither, and as the store-ship stayed away longer in the spring than they expected, they determined to go all away with the ship that wintered there. This reduced poor Mr. Egede to great perplexity. His conscience would not suffer him to desert a post he had attained after so many years labour, and which aimed at the conversion of a heathen nation, whereto there was a pretty prospect. Yet he could not stay alone



lone with his wife and four small children, and see them perish. All that he could obtain from his people, was to wait till sometime in June for the arrival of the ship, and if it did not come then, and they were resolved to go, they should leave him some of their provision. He also persuaded six men to stay with him on these conditions. But when those six saw, that the stores they left him would scarce suffice for half a year, they gave him to understand, that in case of need they intended to take refuge in a Dutch ship, and sail home. Therefore he was constrained to take the heart-cutting resolution, to return with the ship that brought him thither. But his wife withstood this intention with such courage and constancy, as animated his mind, and put his incredulity to the blush. She would not only pack nothing up, but reprimanded the rest when they began to demolish their habitations, and told them not to make any unnecessary trouble, for she had a positive confidence that a ship was sent out and would safely arrive. The people laughed at the prophetess, but on the 27th of June they were put to shame, and at the same time rejoiced by the happy arrival of the ship; and Mr. Egede received encouraging accounts both from the merchants at Bergen, that they would prosecute the traffic notwithstanding its bad aspect, and also from the worthy College of Missions, that it was the king's gracious pleasure to support the mission to the utmost of his power; for which purpose he had ordered a lottery in favour of the Greenland mission and commerce; and as that did not succeed, he had laid a moderate contribution on all subjects of both his kingdoms of Denmark and Norway, under the name of the Greenland assessment, and this produced a handsome sum\*.

## § 20.

By these assurances Mr. Egede was anew incited to spare no trouble or assiduity in any thing which might promote the conversion of the heathen, or accelerate

\* *Holberg's Danmarks og Norges geistlige og verdslige Staat*, p. 351.

the speedy discovery and plantation of the country. For this purpose he and his two little sons took up their abode for a while among the Greenlanders in the winter 1722, though in the beginning the stench and vermin among those people was vastly troublesome; by which means he endeavoured to gain some knowledge of the country, and to initiate his children into the language by their intercourse with the Greenland children.

Two deserted children were induced by presents to live with him constantly. Also in the winter a family of six persons begged to take up their abode with him. He saw directly that these people only came to him for a livelihood, neither had he much room for them; and besides he had already more visits from the Greenlanders than he liked, because they only wanted to see every thing, and have some of it given them. However he took in this family, in hopes of effecting something on their children, and of learning the language. But as soon as the severity of the winter was over, and they had an opportunity of getting something at sea, they removed their quarters; and the two boys that had engaged themselves to live with him constantly, stole away privately one after the other, so that his hopes, and the trouble and expence he had bestowed on them, was all in vain. He had attempted to bring these young people off from a roving to a settled way of life, and to instruct them in the Christian religion, and also in reading and writing; but he soon found, that he must be obliged to give them leave to go to sea, or to visit the savages, as often as they had a mind for it. As to their learning, it went briskly at first, because they had a fish-hook or some such thing given them for every letter they learnt. But they were soon glutted with this business, and said, they knew not what end it answered to sit all day long looking upon a piece of paper, and crying a, b, c, &c. that he and the factor were worthless people, because they did nothing but look in a book, or scrawl upon paper with a feather: but on the contrary the Greenlanders were brave men, they could hunt seals and shoot birds,

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from which they reaped profit and pleasure, and so forth. He took pains to make the advantage of reading and writing comprehensible to them, because a person might not only know by it the thoughts of an absent friend, but above all learn the will of God out of the Bible. But this was not so much their concern, as temporal advantages; therefore when they thought they had enough of the latter, they went their way without his knowledge.

§ 21.

He had taken great pains from the beginning to search out the land, and therefore had sent out his people several times to discover the best places for hunting and fishing, the method of which they became better and better acquainted with; and not only so, but he himself took a great deal of trouble to find out a better place for the colony on the main-land, where they might cultivate the soil. He found a fine creek, where there was much grass and brushwood, a salmon-brook, and a good conveniency for pasturing cattle. This creek or inlet was called *Priester-fiorde*, and for some time they dug stones and made preparation to establish the colony there. But they were obliged to desist, because the seamen found the entrance to it too long and dangerous.

In the year 1723, he made two expeditions in the *Amaralik-bay*, to see the *rudera* of the old Norwegians, and to find out a better spot for the colony. In the same view he examined all the coves in his neighbourhood, and went twice up the inlet called *Ball's-river*, to try if the Greenlanders report was true, that one might find the seals lying upon the ice, and kill them by hundreds as they did at *Spitzberg*. He saw them indeed lying upon the ice, but could not surprise them. In his second tour in *Ball's-river*, he found in a beautiful valley a decayed quadrangular building of flat stone, about 6 yards long and broad, and still four yards high, with a door-place in it. He took this to be the tower of a church, for not far from it he saw a parcel of ruins 32 yards long and 24 broad, though only 2 foot in height; the foundation was

laid in a very different manner from the masonry of the Greenlanders, and therefore it could be nothing else but the church. He met with many lesser houses of earth, but the ground was all grown over with grass and thickets of birch, willows, elder and juniper. As agreeable as the aspect of this valley was, so dismal was the prospect on the land-side, of the frightful extent of ice, stretching as far as the eye could reach.

## § 22.

In this same year, three ships were fitted out for Greenland, one with provision for the colony, by which Mr. Egede received not only the agreeable account which gave hopes of the furtherance of the work, but also Mr. *Albert Tap* as his colleague. The second ship was fitted out for the whale-fishery, and returned to Bergen the next year with about 120 barrels of blubber from one whale. The value of this and the whale-bone amounted to 540 l.\* The third ship was to have reconnoitred the straits, but neither arrived there nor returned, but was in all probability cast away near Statenhook, where it was separated from the rest in a storm. It was but just before that the crew of a Dutch ship, who had saved themselves in two long-boats, came half-starved to the colony.

On this occasion the missionary received an order to send some undaunted sailors to discover the east-side of Greenland. Out of concern to see the business faithfully done, he set out himself with two shallops on this dangerous and difficult voyage, although the best summer season was elapsed, in hopes of finding the straits of Forbisher, and of cutting the way shorter to the east-side through the same.

According to his description, they found in the 62d deg. where the maps have marked the Strait, an inlet 4 leagues broad; but it was so beset with ice driven thither with the north-wind, that their eye could see no end to it in the open sea. They thought of waiting there till the ice moved more off to sea and made an

\* Holb. J. c. p. 352.

opening.

opening. But when the Greenlanders informed them (as well as they could understand one another) that this ice did not drive from the east into the sea, but from the sea upon the land, they lost all hopes of finding a passage through. Therefore, when the wind had made a little opening in the ice, they sailed through it in much danger, passed Cape-Comfort, and in the 61st deg. were conducted by the Greenland pilot eight leagues between rocks and islands to a sound, where they expected to find a passage. But it rounded out again S. W. into the sea. Thus they sought the passage in vain, till they came to the 60th deg. that is, near to Statenhook. The missionary had fortitude enough to have sailed through the sound that divides Cape-Farewell from the main-land, and so to have come to the east-side. But as the Greenlanders represented to him the length of the way, the frequent stormy winds, the strong current that sets there towards winter, the quantities of ice, and the cruelty of the inhabitants on the east-side; he was obliged to conform to the desire of his boatmen, who had made no provision for winter, and to think of their course back. They had been 120 leagues and upwards in 15 days, and they were 19 days in their return.

In their voyage both going and coming, the Greenlanders pointed out many inlets, where they said there were still ruins of the old Norwegians, fine grass pastures, and small wood. But they had no time to inspect all of them. At one place called by the Greenlanders Kakoktok, lying between the 60th and 61st deg. they found the ruins of a church 50 feet long and 20 broad in the clear, and the walls 6 feet thick, with two doors on the south, and one large one on the west-side. On the north-side was only one window, and on the south four large ones. The walls were ingeniously made, but without images. The walls of the church-yard were also still standing. There was one great house and many smaller ones near it. Mr. Egede got them to clear away a heap of rubbish from the church, in hopes of finding some Norway antiquities. At first the Greenlanders would not consent to it, for fear the souls of the foreigners buried

there should be disturbed, and do them harm. But for want of proper tools, he could come at nothing but a few coals, bones, and pieces of earthen urns.

In their return, they found upon an island sixteen leagues from Goodhope, a yellow earth with vermilion-coloured veins, some of which Mr. Egede sent to Bergen. He was afterwards acquainted that good use could be made of it, and was ordered to send a cargo of it, therefore he went to search again for the place, but there was such a multitude of islands, that he could not find it.

In the beginning of this expedition, the Greenlanders would not trust the Danes, but put themselves in a posture of defence. But when they understood from the Greenland pilot, that the Minister, or as they called him, the great Angekok of the Kablunaks, was in the company, they received them with singing and shouts of joy, accompanied them from place to place, and heard with pleasure of the Creator of all things. Nay their confidence went so far, as to conduct the Missionary once to a grave, beseeching him to raise the dead, because they had heard so much of the wonderful works of the Son of God, and the future resurrection. They also believed that his invocation and prayer would heal the sick, and once they brought a blind man to him, to whom he should restore sight by touching his eyes. After a previous speech and admonition to him, that he should believe on the Son of God, he indeed rubbed his eyes with French brandy, and went away. Thirteen years after, the same man came to the colony, and thanked him that he had opened his eyes upon believing his words.

### § 23.

Not long after this voyage for discovery, he went in November to Pissubik 14 leagues north of the colony, to see if they could catch whales there, but he found none but fin-fish, which are dangerous to meddle with, and have but little blubber. But as he understood by the Greenlanders here, that 100 leagues north of the colony the right whales were to be caught in February and March, he himself undertook a voyage thither



thither in Feb. 1724, with two shallops, though most were of the opinion that it would not be possible to reach the place in such an early cold-season. They toiled through the ice till they arrived to the 65th deg. 56 minutes, and were only about 26 leagues from Nepisene their intended place. But after they had waited several days there in vain, expecting that the wind would scatter the ice, they were forced to turn back again, and thanked God that they came home unhurt, after a month's excessive labour and cold. In their return there was one sound, which they could not pass through between the land and the islands on account of the ice, but were obliged to take a circuit round the islands, and venture out into the open sea, where there was also so much ice that they could not see the end of it. The Greenlanders laid the danger of sailing through this ice before them, but necessity obliged them to venture; and therefore, as their pilot kept back out of fear, they took him into the shallop by force, and with much labour happily worked their way through. So much they had however learnt, that there are many whales at Nepisene in February and March, which go further north to Disko in April, and then westward to the American coasts.

Two ships came from Norway this year. One of them was to have traded along the coast as high as Disko, but could only land at two places, and even there got but little, because the Dutch had already bought up the best of the goods. The other was to explore the American coasts between the 66th and 67th deg. where the straits are narrowest, and from thence they were to bring wood with them to Greenland to erect a new colony. But they returned in July again, and had not been able to land because of the ice. As they came back, they surveyed the place at Nepisene, and soon after the vessel sailed thither again, and took the Missionary Top, 20 other persons, a Greenland boy, and some materials with them, and thus they began the second colony. Besides these two ships, the company, by the king's command, sent another to search out the east-side of Greenland.

opposite Iceland. But the ice and storms obliged it to return again without effecting any thing.

This year the factor got his people to spring a rock in Amaralik-bay, in hopes of finding some metallic ore, but he got nothing but brimstone-pebbles. There and in Priester-fiorde, in May, the Minister caused fire to be set to the old grass, in order to thaw the frozen earth, and then sowed some corn for a trial. It grew very well till it was in ear, but in September they were obliged to cut it down unripe, on account of the too hard night-frosts.

By all this we see how busily Mr. Egede was occupied in managing for the good of the colony, whose direction he had accepted from the company. This was the reason, as he writes, that he was constrained to intermeddle in affairs that might else have been taken ill of him as a divine. This was also the reason of his undertaking so many difficult voyages with danger of his life, to shew every one by his own example how he should act, and to inspect with his own eyes where and how the company's interest might be promoted; because he was fully sensible that the spiritual concern, viz. the conversion of the Greenlanders, which he had so much at heart, could not be attained, but on supposition at the same time of some sufficient temporal acquisition.

#### § 24.

With respect to the mission, having now a colleague, he begun this year in good earnest to instruct the Greenlanders. He had translated, as well as he could in this intricate language, some short questions and answers concerning the Creation, the Fall, Redemption, Resurrection of the body, and the Judgment-day, and also some prayers and hymns; these he and his colleague read to them, till by hearing several times they could make the answers, and also take-in more information concerning them. At first they heard them willingly, but when it recurred too often, they were disinclined, especially if they wanted to go to sea, or had some diversion going on, and were obliged to postpone

pone it till the reading and singing was over. But above all, if an angekok was there, and would practise his incantations, no devotion was then to be thought of; and if the missionaries would still read on, they were only mocked and ridiculed by burlesque mimicry, nay were reproached for lying, because the angekoks, who had been in heaven, had seen no traces of God's Son there, nor had they found the firmament so out of repair as to be in danger of a dissolution, as the Greenlanders construed the doctrine of the end of the world. Therefore the Danes attempted to assume an authority, drove the angekok away, and stationed sailors among the natives to keep them in order; and when even this had not a proper effect, they threatened to bring over armed men among them, who should punish their angekoks with death as impostors and seducers, and should reduce them all to good order.

Thus, after much trouble and many expostulations, both of a friendly and a rough nature, they effected so much at last, that they heard their reading with patience, at least did no more treat it with mockery and insolence, nor beat their drum during the singing. And if the teachers now went to one of their great assemblies of merriment, in order to instruct them, they did not all disperse directly, provided they were not altogether stopped in their mirth; but they hearkened a while, nay some at last testified, that now they believed all they heard about God, because when they had invoked him for seals, they had been successful in catching them. Further, if they were in distress, or had any sick, they sent for Mr. Egede, and begged him to pray over the sick, that they might be healed. Once even an Angekok applied to him for this. He reproved the man for his impostures, and assured him his child would die (for it was in its last agonies); but if he would call upon God with him, and let the child be baptized, it might still go to heaven. The man gave his assent to all he said, and earnestly begged him to baptize the child, which he accordingly did, after calling upon the name of God. The child yielded up its spirit directly after, and when the family according to custom had howled a while, Mr. Egede was urged to

carry

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carry the corpse to its burial, because no one else was counted worthy by its father. Nay after the interment the man and his family desired to be baptized also; but he declined doing it, telling them that they as adults must first learn the will of God.

In his return from Nepisene, a man complained to him that an Angekok had prophesied he should die next summer. But when the missionary had convinced him that their pretended divinations were all delusions, the man was uncommonly glad, and heard with great attention all that was told him of God and the true state of heaven, and got somewhat drawn out with chalk upon a board, that he might not forget it, but instruct others.

The Greenlanders liked to hear that the soul did not die with the body, that it would receive its body again at the resurrection, without being subject any more to sickness, and that friends and relations would meet again. They were very curious to hear all that he told them of spiritual things, which gave him good hopes. But when a subject had been related to them several times over, and they could not take it in with their gross and carnal minds, they grew tired, and wanted to hear something else that was new, for they imagined they believed already all that he had told them. They were often displeased and petulant when the weather was bad, and attributed it to the reading and praying, because they supposed the air was irritated by this; or they imputed it to their giving credit to the missionary, and not continuing to conform so strictly to the prescriptions of their angekoks, in abstaining from certain meats and employments. Therefore, if they should believe him any more, his prayers must first procure them good weather, an abundance of fishes, birds and seals, and also cure their sick. If he desired them to pray, their answer was, "We do pray, but it signifies nothing." If he told them, they should supplicate God chiefly for his spiritual gifts, and for the happiness of life everlasting, they replied: "That we neither understand nor desire; we want nothing but healthy bodies and seals to eat, and the angekoks can procure these for us." If he told them of the future

future judgment, and the eternal punishment of hell-fire, they refused to hear any thing of it; or they replied that their angekoks knew hell better; or if it even was so hot, yet there was water enough in the sea to quench it, and make it tolerable to them; yea it would make amends for the cold they had endured upon earth. If he endeavoured to convince them of the impositions of the angekoks, that they had never seen any of them go either to heaven or hell, because they always chuse darkness to veil their legerdemain; then they retorted the question, Whether ever he had seen God, of whom he spoke so much? It was extremely difficult to remove the mistaken conceptions of these people, or to prevent their making a quite sinister use of every truth they heard; for instance, that God was omnipresent, omnipotent, and benign, and that it was his pleasure to help all that call upon him in distress. And as for the corruption of the soul, and its restoration, they could form no idea of it.

§ 25.

There were two families that had wintered in the houses belonging to the mission. These people had taken in some articles of the Christian doctrine, and could answer one and another question, and would have submitted to be baptized, if Mr. Egede had been eager to have people who would submit to baptism for the sake of the sponsor's presents, or better living, having otherwise no conception of or benefit from it. But he could discover in them no token of a change of heart, nay not even any emotion or longing after it; and therefore was forced to let them go away as insensible as they came. Yet a couple of boys were persuaded to stay with him, and were sent with a ship to Copenhagen, that at their return they might give their country-people a better opinion of Denmark, than they could hitherto entertain from the conversation of foreigners.

The next year, 1725, one of these Greenlanders, called *Poek*, came back to Greenland. His companion died on the way back at Bergen. The relations he gave the Greenlanders of the kingdom of Denmark,

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of the royal family, to whom he was presented, of the splendor of the court, the stately churches and other magnificent edifices, and of the many tokens of favour shewn him, excited great amazement in them; and the presents he brought with him created a desire in many to make the same voyage. What they heard of the courtly grandeur and military power of the king, awoke a new and peculiar reflection in those people, who had been always wont to regard him as the mightiest and wealthiest lord, who could catch the most seals. These reflections helped them to form some representation, though of a terrifying nature, concerning God, as the supreme Lord of all Kings; especially when they heard, that the king, amidst all his unbounded might, hearkened to the voice of his pastors, though they were his own subjects, when they declared the will of God \*.

But as much as Poek was pleased with Europe, yet he had presently an inclination to his former way of life, and intended to remove to the south with a woman of the colony. After a great deal of trouble, they induced him to remain there, and to marry a Greenland woman living at the colony, who however made no small difficulty of marrying a man, who had degraded himself by his out-landish way of living \*.

With much difficulty the missionary had procured two other boys from the Greenlanders, but the parents wanted to fetch them away again, for they can scarce live a day without their children; however he kept them by presents, and by kind representations, that they must first learn something to the purpose before they could instruct others. One of these was baptized a little before his end, and the missionary Top took the other with him to Nepisene; where, when he could give an answer to the questions concerning the Christian doctrine, he baptized him by the name of Frederic Christian.

\* Professor Egede, wrote down some of these sentiments in a Greenland dialogue between Poek and his country people, and added this dialogue, and another between a Missionary and an Angkok, at the end of his Greenland Grammar.

\* See Anderson's Account of Greenland, p. 275.



The language gave Mr. Egede no less trouble, because he was continually obliged, again, to quit phrases that he imagined he had perfectly understood but a week before. However his children, through converse with the Greenland children, learnt it more easily and fundamentally, especially in the pronunciation, and could generally give him a solution of his quære's; by whose assistance he proceeded so far as to begin a Greenland grammar, and to translate some Sunday-lessons out of the Gospels, together with short questions and illustrations. He also made use of his eldest son in the information of the Greenlanders, because he could make himself more agreeable to them, and they could better understand him.

§ 26.

By the two ships that came this year from Bergen, they received the joyful assurance, not only that there was a zealous intention of pursuing the work, but also that it would be supported with a sum of 10,000 *l.* raised by assessment. One of these ships was to trade on its return Southwards, and the other to go Northwards to the new colony at Nepisene. Mr. Egede had already made a voyage thither this year in April, and had found the colonists there (though the monstrous cold weather had prevented both them and the Greenlanders from doing much in the whale-fishery) in good health. So much the more unexpected and painful was it to him to see the ship that went to Nepisene return in June, not only with the other ship that wintered there, but also with all the colonists, because they pretended they had not provision sufficient for a whole year. Thus the houses that had been erected at so great an expence stood empty, and not long after there came an account that they were burnt down by foreign traders.

Mr. Egede had also sought out a better place, more conveniently situated for fishing and hunting, near twenty leagues north of Good-hope, and intended to transplant the colony from Ball's-river thither. He himself sailed twice more thither, and made preparation for building by digging stones. But as the timber could

could not be conveyed there directly, this undertaking was deferred, and at last entirely dropt.

On one of these voyages he was vexatiously attacked by a Greenlander. The case was this; the year before they had torn off the Amulets from his child; this brought on a litigious dispute, and the man maintained that the Greenlanders Torngarsuk was no such malignant devil as the missionaries described him to be, but a good spirit, and he would not believe that there was a God in Heaven till they would shew him that God. This man took the present opportunity to revenge himself with his saucy tongue, but was repaid by some with blows, and as he would have defended himself, was obliged to put up with more.

But such another contentious affair had like to have cost the factor dear. For being on a voyage to the South, there was an angekok, who, as he supposed, was practising his magic to hurt him and his people, and the factor was unwise enough to strike him in the face during his fascination in the presence of many people; the angekok flew to his bow and arrows, and the factor was then glad that he could infuse so much fear into the rest of the Greenlanders by his gun, which however was not charged, that they themselves restrained the man from doing the merchant any harm, though he was so irritated by this indiscreet act, that he was almost frantic with rage. Yet it did not stop here. A Greenlander can conceal his revenge in a masterly manner, but not so easily forget it. A certain angekok had laid a bloody plot, and acquainted his people that the Greenlanders in the South had determined to murder the factor's assistant when he came to trade with them; and as the factor himself was also gone to the North with most of the Europeans, that now would be the time to fall upon the minister and the few people he had with him, and to kill the factor likewise at his return, and then they might divide the merchandise they found in the colony among them. This machination was discovered to Mr. Egede by a Greenland boy, who had run away from him, but came back again voluntarily for fear he should be retaken by force and punished. He appointed a good watch till the  
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factor came again ; then he went to these same people, and ordered the author of this cruel conspiracy to be taken prisoner ; but, by the many entreaties of the rest of the Greenlanders, he was set at liberty again, after they had all promised to be quiet for the future. He was not a little disquieted at the assistant's staying so long away ; but at last he also came back unhurt, with the account that the Greenlanders he had been with, warned him very much against those that dwelt further South.

§ 27.

This was but a transient alarm, but an apprehension of another kind put them into greater consternation. It was this ; in the beginning of June, 1726, when a vast deal of ice was driving along the coast, they saw the wreck of a ship. Now as they conjectured no other but that this was the ship they expected from Norway, and consequently they had no provision to hope for this year, Mr. Egede resolved to go with two shallops a hundred leagues northward to South-bay, where the Dutch whale-fishers rendezvous before their return, and so to buy provisions of them. He was obliged to push forward night and day, that he might not come too late, and he arrived there safe in five days. But he could procure but little of them, because these vessels did not intend to steer their course directly home, but to go first to the American side on the whale-fishery. However he agreed with one of the ships to take the factor and nine men with him to Europe, and to call at the colony on his return from America and take in the merchandize. In the mean time they endeavoured to be as sparing as possible at the colony. There were still twenty-one souls, and these, reckoning all that they had got from the Dutch, had no more than 3 barrels of pease, 3 barrels of oatmeal, 11 sacks of malt, and 1700 ship-biskets. They could shoot nothing, because they had no powder and shot, and the fishery did not rightly succeed neither. They intended to buy seals of the Greenlanders, to boil their flesh with a very little oatmeal, and to dress the fish with sperma-ceti instead of butter. But alas they could  
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get but few seals from the Greenlanders, for they are very close-fisted if they see any one in want. Eight men were now obliged to be satisfied with one man's portion of bread. Their fire was doubled by the Greenlanders telling them (probably as a wanton lye) that they had seen the wreck of a ship mostly under water driving among the ice, and the people wading up to their knees in water, crying out lamentably after the minister, in all likelihood to make the Greenlanders understand that they should fetch a couple of boats from the minister to save them. But, said they, it drove with the ice to sea, till we could see it no longer. Add to this, that the Dutch ship did not arrive at the colony at the appointed time. And still more, on the 15th of July, they saw the factor and his people, who had betaken themselves to the Dutch vessel for their return, coming quite alone in a boat. They could not conceive what the meaning of this should be; but as soon as they landed, they were uncommonly rejoiced to hear that on their voyage they met with the Norway ship designed for the colony, and had come in it till within 20 leagues to the north, where it stopped, because it could not run in here on account of the ice. However four days after, it was piloted into the haven. As pleasing as this supply was to Mr. Egede and his people, so painful was it to him to find, that another vessel sent out early in the spring was ship-wrecked, and that this that did arrive would not venture to sea in August on account of the ice, but must winter at the colony; which he expected would have but a bad influence on the company at Bergen.

## § 28.

Even so it fell out; for when two ships arrived in 1727, they were soon informed that the company at Bergen had entirely disengaged themselves from the Greenland trade, because they reaped no advantage from it, and no one would risk any more in it, though the king, out of a peculiar zeal for the support both of the commerce and the mission, had several times under-propped it, and especially by that considerable Greenland assessment; and even now, notwithstanding

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its gloomy aspect, had graciously engaged to carry it on himself. For this purpose one of the king's commissaries was arrived, to consult how the Greenland traffic might be forwarded to some advantage.

Mr. Albert Top had laboured four years with diligence and faithfulness in the conversion of the Greenlanders, but his weakly constitution could not stand it out any longer in this inclement country; therefore it was thought proper before the arrival of the ship, that he should return again to his native country with a Greenland boy, should humbly represent the bad state of the mission, and beg they might soon provide the needful redress.

Mr. Egede had hitherto seen but little hope that the traffic would gain so much as to maintain the mission; therefore he was studious to find out some means, whereby it might not only subsist alone, but also be of some benefit to trade. In his relation, p. 212 to 220, he tells us at large how he made several essays in alchymy, but they did not succeed; therefore he was obliged to satisfy himself with the hope, that Almighty God (as he says) knew how to make use of some other unknown, and perhaps improbable, means to advance his glory by the conversion of the blind Greenlanders, which was what he himself solely aimed at in this expensive, though ineffectual labour.

§ 29.

In the interim, he assiduously proceeded in visiting the Greenlanders, and in a time of famine he sent for a family, who had entreated his help; but in coming, their boat was cast away in a storm, the Greenland woman and her child were drowned, and the factor, who went to their assistance, came into such danger, that it was with the greatest difficulty he was saved; and as they were obliged to tarry out two nights before they could be found, without any shelter from the cold, it being soon after the new-year, two of them were forced to have their frozen toes cut off.

Mr. Egede now found more good-will in the Greenlanders to hear him, and he perceived in those that were dying some seriousness, and also a desire to go to

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a better place, and those that were healthy encreased more and more in faith, as they said, because they had many proofs that God heard their prayer when they had been in danger of their lives, or had nothing to eat. One here and there offered to stay with him, and had he been ambitious of having a parcel of baptized unconverted heathens, he might easily have baptized many; for once as he was instructing them, and had occasion to speak about baptism, they all came and desired him to perform this act on them, and wondered that he scrupled the sincerity of their faith, and of their love to God. But alas, he had ground enough for this scrupulosity, because amidst all their pretences of firmly and fully believing all that he told them, and their promises of continuing to hear and believe more, he could not observe the least change in their life, nor the least conception or feeling of the corruption of their soul, and consequently no concern, no conviction, and no longing after a happier condition. Nay he very often discovered to his sorrow, that their teac' ableness was only an hypocritical affectation produced by fear or interest; for the Greenland boys that were maintained by him, and also the people that traded in the country, informed him, that the very Greenlanders that pretended to believe every thing, treated his singing, praying and reading, with the most petulant derision in his absence, though if they were reproved for it, they again feigned the greater devotion.

He entertained more hope of the children and young people, that he should see Christianity promoted among them in a solid and fruitful manner; and yet it was almost impossible to bring the hopes to accomplishment, because he could not give these youthful minds due instruction and attendance, on account of the continual peregrinations of their parents. Therefore in the year 1726, he could baptize none but a sick boy, whom he had previously instructed, and in this year the above-mentioned Poek's little child, but in the year following the parents also.

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## § 30.

Now as unpromising as both the commerce and the mission hitherto appeared, even to such a degree that the intrepid indefatigable missionary was more than once staggered in his hopes of its duration; so ample however were the dispositions made in 1728, not only to uphold both, but also to extend them, and to plant abiding colonies for cultivation of the land. There arrived four if not five ships, one of which was a man of war, and they brought materials, cannon and ammunition for erecting a fort and a new colony, as also a sufficient garrison under the command of major Paars as governor, and captain Landorph as commandant, who were to protect both the trade and the Greenlanders that desired protection against some vessels that robbed them of their whale-bone and blubber. A considerable number of married pairs were sent over from Copenhagen, and among them masons, carpenters and other such handicrafts-men, some of whom went voluntarily, and others were taken out of the castle and Bridewell there; and married, to people and cultivate the land. The officers brought horses with them to ride over the mountains, and discover the lost Greenland; and at the same time one of the ships was ordered to make one attempt more to land on the east-side.

By these ships Mr. Egede got two colleagues, Mr. Olaus Lange, and Mr. Henry Milzoug. On the other hand his eldest son returned to Copenhagen, to prosecute his studies. With him went Poek and his wife, now called Christian and Christina, two Greenland boys and a girl, who had just before made confession of their faith, and been baptized by the names of Charles, Daniel and Sophia-Magdalena, in the presence of the officers.

They directly made preparations to remove the colony from Hope-Island, where they had remained till now, to the main-land four leagues further eastward, and to enlarge it with the necessary buildings. But alas! a contagious disorder broke out among the Europeans, which Mr. Egede did not think was the ordinary

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scurvy, but ascribed it to their irregular way of living, and their want of exercise, because few of the sailors, or the former inhabitants of the colony, who had constant work, were infected. The most useful people and the artificers died away apace; and as the horses could not be taken proper care of, they all died. Thus a fatal blow was given, not only to the design of taking a journey over the mountains (though indeed the horses could not have been made use of in it), but also to the colonies which were to have been erected for cultivating the land. Yet the most dangerous circumstance of all was, that these people in the very beginning, when they saw that Greenland was no land of *Canaan*, and that they could not come at much to guzzle, grew discontented and fretful, which at last produced a mutiny among the soldiers, on which account neither the governor's nor missionary's lives were safe, for they looked upon the latter to be the cause of their transportation and their wretched condition. Therefore they were obliged to use a guard, and even Mr. Egede, who (as he expresses himself) could before sleep secure in the tents of the savages, was now forced to have a watch and weapons around his bed against his Fellow-Christians. So indeed it was a good providence in behalf of these gentlemen, that such seditious people were carried off by the sickness, and it was also well for the Greenlanders that they were delivered from a crew, who would certainly have taught them no good.

## § 31.

This mortality lasted till the spring, 1729, when the residue of the invalids were carried to the Greenlanders, and some of them were still saved from death, by the scurvy-grass that began to shoot out under the snow. Though their number was greatly diminished, yet the governor endeavoured to execute the king's command in performing a journey to the East-side, and set out April 25th, with his lieutenant, the factor's assistant, and five other men, through the Amaralik-bay; but May 7th, he returned unsuccessful, having found the whole country overspread with ice, which was not

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only so slippery and uneven that they could not stand upon it, but also full of small and great clefts, from whence large quantities of water spouted out with a great roar.

After that, measures were taken for erecting the new colony and the fort at Nepisene so often mentioned before, and they set about it, though they had been just then intimidated by a Dutch ship with the account of a dreadful conflagration at Copenhagen, and were dubious about future support. But they were soon encouraged by the ships arriving from their own country with the most gracious assurances of the work's being forwarded with ardency as hitherto, and also bringing new materials for building. An order likewise came to the lieutenant Richard, to try to find an entrance on the East-side, on his return with the man of war that wintered there. But he also was prevented by ice and storms from attaining his aim.

## § 32.

The Greenlanders did not like to see this great accession of foreigners, especially as so many military men came, of whom they were afraid. And when they died so fast, they thought it was owing to the art of a famous angekok, who had promised to destroy the Kablunaks by his magic. But when they saw they would not all die, and particularly the minister, whom they looked upon to be the proper lord of the Europeans, most of them removed from these territories to Disko-bay. This was the fruit of armed men and fortresses; the mission was more hindered than promoted by them.

Mean while Mr. Egede kept a conference with his two new colleagues, in which he laid before them a written proposal, that as he saw, for want of proper regulations, nothing was to be effected among the adult Greenlanders, but to gain their cold assent to the word, without any reflection on their misery or any desire after grace; and yet he did not like to spend his time without fruit, and could much less bear to see the poor innocent children die away without baptism; therefore he had come to a conclusion in the presence

of God, to make such children partakers of holy baptism, whose parents gave their assent to the true religion, in hopes that the parents would stay in the neighbourhood, and let their children be taught hereafter the knowledge and fear of God by capable instructors.

Both his colleagues acquiesced in his scheme, and Mr. Olaus Lange corroborated it by many arguments in a written *Thesis*. The next year they received the approbation of the missions-college herein, though on the following conditions, 1. If the parents are not enticed to it by blandishments, much less compelled by force, but give their voluntary consent. 2. If they do not desire it out of superstition, imagining that baptism may contribute to the bodily health and strength of the children, like as they in past years desired the missionary to breath on their sick. 3. If they obligated themselves to let their baptized children be instructed in due time. On this account they charged the missionaries to keep an exact register, that they might always know what children they had baptized, and what was become of them, and that they might not dispense baptism twice by mistake. But they were ordered not to baptize adults till they had been instructed in the necessary points of the Christian religion, and gave evidences of a true desire for baptism.

Accordingly Mr. Egede made the beginning in Kokoernen, February 11th, 1729, with sixteen children, whose parents not only consented to it, but also begged to be baptized themselves. He proceeded to baptize the children on the rest of the islands, as also in his former dwelling place at Kangek, and says, that there were some among them who could answer themselves to the questions asked them.

He was obliged to make use of the baptized Greenland boy Frederic Christian in instructing these children, and now and then he sent him to the islands to read to them and their parents. He himself had now but little time or opportunity to go among the heathen. For though such extensive and chargeable measures had been taken for the furtherance of the mission, yet the largest and most useful part of the people had died, and the rest, a few excepted, who had enough to do in the com-

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merce, were gone to Nepifene, and had taken the boats mostly with them.

§ 33.

Yet it did not succeed rightly with this new colony neither. The ship that wintered there for the sake of the whale-fishery, caught nothing, and the trading vessel got very little, because the Greenlanders hid their best wares from the Danes, to sell them to other ships from whom they could have every thing cheaper.

By the ships tarrying very late in 1730 before their arrival, they fell once more into great embarrassment about provisions, which was heightened by the loss of a shallop near Goodhope loaded with provisions, with which one man was lost; a boat, that went to its assistance, was also wrecked among the ice, and the rest of the provisions in another shallop was obliged to be thrown mostly into the sea to save the people. However at last on the 2d of September the ship arrived safe at Goodhope, but because the winter was at the door, it could not go to Nepifene. All sorts of building-materials were sent by this ship to erect houses in the valleys where the Norwegians formerly lived, and they were to be inhabited by families from Iceland.

§ 34.

But alas! all these projects, carried on with so much ardour, labour and expence, seemed all at once to receive their mortal blow by the death of King Frederic IV. in this year. For when the government under Christian VI. saw no way how the sums expended for so many years, and still wanted, could be reimbursed by the trade and erection of the colonies, and besides that the conversion of the infidels had yielded such an unfavourable prospect for these ten years past; for these reasons a royal mandate was transmitted by the ship in 1731, that both the colonies should be relinquished, and all the people should return. Indeed it was left to Mr. Egede's option, whether he would go with the rest, or remain in the country; and in case of the latter, he might retain as many people as would willingly stay,

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and as much provision as would last for a year ; but he was expressly told, that they had no further assistance to expect.

On such a state of the case, no one could resolve to stay with him. The soldiers they offered to leave with him, would be of no service to him ; and as for the sailors, whom he could use, they would not part with them. Thus he would have been necessitated to have abandoned with a heavy and sorrowful heart, after ten years toil and labour, a country which he had worked his way to with such a persevering zeal, and also to have deserted 150 children whom he had baptized, if very fortunately the ship had not been too little to carry the stock belonging to the two colonies. Now, as all that was left behind, as well as the houses, would have fallen a prey to the Greenlanders, or to foreign sailors ; he effected so much by his remonstrances, that ten seamen, and provisions sufficient for a year, were left him ; but then he bound himself to indemnify the captains in case they should suffer any thing by this step. Nay he undertook to carry on the trade at his own hazard by the agency of his second son, and if no ship should come the following year (which yet he earnestly petitioned for) he would however send home the merchandize to its proper place by foreign ships.

So invariable was this zealous man in carrying on a work begun in faith among the faithless, and that, though he had hitherto seen so little fruit, and though he must now fluctuate at least a year long betwixt the flattering hope of being assisted and supported from his native country, and the dreadful fear of being quite abandoned. His two colleagues, the governor, officers and other people went away, and took six Greenlanders with them. It was not long before Mr. Egede received another of Job's messengers, that the colony at Nepisene was once more demolished by foreign sailors, and all the goods left there burnt.

#### § 35.

On account of these heavy circumstances, which threatened the ruin of the mission, Mr. Egede was obliged



obliged to suspend entirely the baptism of the Greenland children, not only because he was uncertain how long he himself might stay to take care of their Christian education, but chiefly because he saw that nothing was to be done with the parents. For even before this fatal revolution, when he desired them to send first one company of children, and then another to the colony, to be under his care for a month, that he might instruct one class after the other, they would by no means consent to it; and when he came to visit them, they hid their children for fear he should take them away and keep them, so that he could not even instruct them in their parents houses as before. They intimidated indeed afterwards how sorry they were at the sudden departure of the Europeans, and could not comprehend the reason given for it, namely that so many people cost more than they could earn or acquire here. They thought that such an opulent prince, who had such store of bread and meat in his country, must be able to maintain more people than these; or that, at all events, they might even live like the Greenlanders. And when one further alledged, as a reason of their being recalled, that their constituents had seen how little the Greenlanders hitherto regarded God and his Word, and would not be converted, then they complained heavily that they had been so traduced and misrepresented to the king, and declared how willing they were to hear and believe all that the Missionary told them. They added, that they had given proofs how much they honoured the king, by delivering so many barrels of blubber, when a contribution was desired of them. But for all this, Mr. Egede was soon convinced how little their pretended good-will and desire after God's word was to be depended upon; for most of those, whose children he had baptized, and who had promised him before the transaction to stay in the neighbourhood, and let their children be educated in a Christian manner, wandered so far away, that there was no coming at them, and consequently the hopes of winning either them or their children became very remote.

Besides,

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Besides, such a series of labour, vexation and anxiety, had so harrassed and worn out the Missionary, and a disorder on his breast lay so heavy upon him, that he could not well travel about among the heathen as he had done, but was compelled to resign the instruction of them mostly to his son, to do it occasionally when he went about trading for blubber, which he had taken upon him.

#### § 36.

Although no further aid had been promised the colony, yet the king was pleased to lay to heart the moanful representations of the Missionary, and sent him the necessary supplies in the year 1732, but still without assurance of further support. In the mean time his people had been pretty successful in the blubber-trade, and could send home a larger cargo than in any of the former years, in which were such great doings. Nay they would this time have defrayed all the charges of one year, if they had not lost two of their largest boats in hard weather last harvest, when the traffic was in its greatest activity; on which account they could not go abroad in the spring, but were obliged to leave the merchandize to foreign ships.

There came a couple of men with the ship, who were to discover the passage to the east-side from Goodhope, and to search for minerals in the Greenland mountains.

Next year they set out on the voyage, but the quantity of ice prevented their going further than the 61st deg. Neither did they meet with any minerals, except some lead-ore and some orange-coloured earth for dying.

#### § 37.

Mr. Egede having thus been in suspense between hope and fear for two years, was at last rejoiced at the ship's arrival May 20th 1733, with the intimation, that the Greenland trade should be begun anew, and the mission supported; for which service the king was graciously pleased to order a free-gift of 400 *l.* annually,

With

With this ship arrived the three first heathen-messengers from Herrnhuth, viz. Christian David, Matthew Stach, and Christian Stach. And now, as my proper business is to write the history of the *Mission of the Moravian Brethren*, I shall here break off from the history of the Danish trade and mission, especially as I have not the materials for it at hand, and leave it to others to whom it more properly belongs, and who can have access to the necessary records. However, the incidents that gave occasion to the revival of this mission, which lay as it were at the last gasp, and the chief occurrences which befell Mr. Egede till his going away in 1736, will be intermingled in the course of the history.

## B O O K V.

*The first Period of the Mission of the Brethren, viz. from its Beginning in 1733. to the first Visitation in 1740.*

## THE FIRST YEAR 1733.

## § I.

THE entrance which the Protestant congregation of the Brethren made upon their Mission, together with the occasions thereto, was attended with such simplicity and lowliness, and yet both weighed and considered so maturely, and executed with such faith, that a mind that is attentive to the signs of the times, may naturally find in it a very lively verification of what our Saviour said of the kingdom of God, *Luke xiii. 19.* “It is like a grain of mustard-seed, which a man took, and cast into his garden, and it grew, and waxed a great tree, and the fowls of the air lodged in the branches of it.”

God had wrought a desire in the heart of the late Count of *Zinzendorf* from his childhood, to espouse the salvation of his fellow-creatures, as the next concern to his own salvation, and to be instrumental to it with all his power in all circumstances, wherein Providence might hereafter place him. Even in his youth an opportunity presented itself, which he did not let slip

slip. In the first Supplement to his *Natural Reflections*, stands the following account of it :

“ Between An. 1713 and 1714, there were five  
 “ persons in the Pædagogium at Halle, that stood in a  
 “ very peculiar connection together. They experi-  
 “ enced just what our Saviour says: *Where two or three*  
 “ *are gathered together in my name, there am I in the midst of*  
 “ *them*. They had an inward impulse to the promoting  
 “ the salvation of many souls. Two of them made a  
 “ covenant in 1715 concerning the conversion of the  
 “ Heathen, yet only of such as no one else would  
 “ trouble themselves with. Their proper pro-  
 “ pect was not to execute this and such-like things  
 “ themselves ; for they were designed by their relati-  
 “ ons for the sphere of high life, and had no other  
 “ notion but that they must be obedient : but they  
 “ hoped, that God — would direct people to them,  
 “ or perhaps would even now prepare himself witnes-  
 “ ses through their service among their fellow-students,  
 “ who should be equal to the work. And therefore  
 “ the thoughts of these young gentlemen were conti-  
 “ nually aiming at giving the students an impression  
 “ of that God, who laid down his life for us.”

The above-mentioned young gentlemen afterwards  
 separated, and only that one, that had made a cove-  
 nant with the Count, to forward the conversion of the  
 heathen, was led to him again afterwards by particu-  
 lar turns of Providence. But the impression of this  
 undertaking accompanied the Count to the university  
 at Wittenberg, on his travels, and in the post he held  
 in the government at Dresden. In all circumstances,  
 particularly during his abode in Holland, he enquired  
 into the condition of the heathen nations, and was  
 studious about ways and means of bringing the Gospel  
 of Christ among them. Yet he did not make much  
 noise about it, and only hinted his design to his most  
 intimate friends. But he told his intended consort, in  
 a previous interview with her and her friends in the  
 very beginning of their contract, what all his views  
 in life were, and withal his purpose of devoting him-  
 self to the service of the Lord in general, and parti-  
 cularly

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cularly for the good of such heathen to whom a door might providentially be opened for him.

At that time he saw no opportunity for it, neither did this affair come into motion in the first years after the building of *Herrnhuth*\*, till in 1728. About this time there was a great awakening among the masters and students of the university of Jena. By reading the holy scriptures together, and especially the prophets, many of them were led to reflect on the conversion of the Gentiles promised in the latter days. Some of them intimated an impulse to assist in promoting this work, and one, who had afterwards an opportunity of employing his talent among them, expressed his thoughts in a writing sent to the congregation at Herrnhuth, and offered himself to the service of Jesus among the Negroes. As far as I understand, this was the first time that missions among the heathens were publicly spoken of in Herrnhuth, and a desire raised in many brethren to put their hand to this work, though as yet a call and nearer opportunity was wanting.

The opportunity did not present itself till the year 1731, when the Count attended at the coronation of king Christian VI. in Copenhagen. At that time he saw two baptized Greenlanders, and heard with pain that the mission in Greenland was to be abolished for various reasons. Moreover a baptized Negro, called Anthony, contracted an acquaintance with his domestics, and told them how he came to the knowledge of the truth. At the same time he told them with sorrow, that he had still a sister in St. Thomas's, one of the Carybee islands belonging to the Danes, who also longed very much to learn Christianity (as he expressed it) but had neither time nor opportunity for it, and therefore she often besought the great God to send somebody to shew her the way unto him. About the same time Christian David being on a journey, had found in the hands of a noted divine a short account of

\* (It stands on an estate of the said Count in *Upper Lusatia*; was begun to be built in 1722, for the sake of many of the descendants of the antient Brethren, who emigrated thither from *Moravia*; and a congregation was formed there.)



the mission to Greenland. He sent the brethren an extract of it, and endeavoured by a letter to animate them to this work.

In the mean time the Count was arrived again in Herrnhuth, and the above-mentioned Anthony got leave from his master to visit the congregation there. Here he mentioned again the desire of his countrymen, and especially of his sister, with affecting words, in an assembly of many brethren, but added, that the accumulated labour of the Negroes hindered them from any opportunity of instruction, if the teacher was not a slave himself, in order to be continually with them and to teach them at their work. This, and what the brethren that had seen the Greenlanders at Copenhagen, related of the Greenland heathen, made a deep impression on the hearts of divers brethren, and many acquainted one another of their readiness to declare the gospel to the heathen, especially to those under the Danish sceptre. But above all, such an ardent desire was kindled in the heart of Brother *Leonard Dober* to go to *St. Thomas's*, that he could not sleep the whole night for it. At first he was jealous that they were only good fancies which could not be put in execution, and consequently vain and useless thoughts. But when he arose in the morning, he was comforted, and his scrupulosity removed, by those words of the Bible; Deut. xxxii. 47. "It is not a vain thing for you; because it is your life; and through this thing ye shall prolong your days." He was still more encouraged when he came to talk with one of his most intimate friends, whom he had thought upon to desire as the companion of his pilgrimage; and found to his surprize, that this his friend had also felt a strong impulse at hearing Antony's account, to go to *St. Thomas's*, and had by name wished for him as his associate, only had been restrained by scruples from uttering his thoughts.

These two brethren, after joining in prayer, came therefore to a resolution to acquaint the congregation in writing, that they found themselves constrained out of love to the Negroes to go to *St. Thomas's*, and if there was no other way to effect it, they would sell themselves for slaves, in order to make their Creator and Redeemer

Redeemer known to some of them, and especially to the poor Negro-woman who so ardently longed for it. These purposes of theirs begat great esteem and joy in several brethren, but the greatest part looked upon their intention as a pretty imagination of young officious minds, in a matter that would better bear good wishes than execution. By this means the accomplishment was delayed a considerable time; however, during this interval, the thing was put to the test so much the more solidly, and at last brother Leonard Dober's call to go to St. Thomas's was confirmed, and he began his journey thither with a joyful heart, in company of David Nitschman, Aug. 21st 1732.

## § 2.

At the same time, and by the same occasion, the mission to *Greenland* took its beginning, and this is properly the subject we have to treat of here. I will give it in *Matthew Stach's* own words, who was the first missionary and is still living; as he partly related it to me by word of mouth at my short visit in *Lichtenfels*, and partly wrote it in answer to questions I left behind me.

“ When I heard the first account of *Greenland*, it excited a desire in me to go thither; yet when I reflected on my own incapacity and inexperience, (for I had been scarce two years in *Ferrnhuth*) I could not venture to disclose it: but when the written proposal of the two brethren to go to St. Thomas's was read publicly, it stirred me up to it afresh. I was then at work with *Frederic Boehnisch* on the new burying-ground called the *Hutberg*. He was the first person I acquainted with what passed in my mind, and I found that he had been actuated on the same occasion with the same desire to promote the salvation of the heathen. We conversed with simplicity about it, and perceived we had the greatest inclination to go to *Greenland*, but we knew not whether we ought to look upon the proposition that had taken place in us as an impulse wrought by God, which we should give notice of to the congregation, or whether we should wait till a call was given us.

“ But

But as we were both of one mind, and confidently believed that our Saviour's promise would be verified to us: *If two of you shall agree on earth, &c.* therefore we retired to the wood just at hand, knelt down before him, and begged him to clear up our minds in this important affair, and to lead us in the right way. Upon this our hearts were filled with an uncommon joy, and we omitted no longer to lay our mind before the congregation in writing, with perfect resignation which tribe of heathens our call should be to, though we felt the strongest tendency to the Greenlanders. The letter was read in a public meeting, and was heard with joy in the general. Yet some expressed their surprise, that it had such a great resemblance to the writing of the two first-mentioned brethren, and a few even thought that we had compared notes with them, or would mimic them. Very like, this was the reason that for a long time we neither received an answer, nor were spoke to about it by the labourers of the congregation. Only one of them said something to me occasionally, which might have lessened but little hope. Yet we were not frightened out of it by this, nor by the representation of the difficult voyage to, and manner of living in Greenland; which we heard enough of by the bye; but we waited with tranquillity to see whether our offer would be accepted or rejected. After a considerable time, the Count of Zinzen-dorf sent for us, and asked us, if we were still of the same mind? and when we answered him yes, and assured him, that we should like to go to Greenland, he advised us to consider once more the difficulty of our subsistence there; but added at the close, that if we would venture upon it in confidence on our Saviour, we might make ready for the journey with his and the congregation's blessing. We expected the time of our being dispatched with longings, and kept working on in our outward calling. But another year passed, before we were dispatched. In the mean time, as Frederic Boehnisch was gone another long journey, *Christian David* got a desire to go with me to Greenland. Our dismissal did not

“ last long ; only the two last days the Count had  
 “ some blessed interviews with me, and gave me some  
 “ instructions about the preservation of my body and  
 “ soul from evil, which were an abiding blessing to  
 “ me.

“ But as Christian David was to come back again  
 “ the year following, I was asked whom I should like  
 “ for my companion ? I desired my cousin *Christian*  
 “ *Stach* ; who accepted the call with joy, and made  
 “ himself ready in haste. There was no need of  
 “ much time nor expence for our equipment. The  
 “ congregation consisted chiefly of poor exiles, that  
 “ had not much to give us, and we ourselves had  
 “ nothing but the necessary cloaths on our backs.  
 “ We had been used to make shift with a little, and  
 “ did not trouble our heads how we should get to  
 “ Greenland, or how live there. The day before our  
 “ departure, something was sent from a friend that was  
 “ tutor to a gentleman's children at Venice ; and part  
 “ of this was given us to pay the expence of our  
 “ journey to Copenhagen. We looked upon ourselves  
 “ as richly provided for, so that we would take no-  
 “ thing of any body on the road, and simply be-  
 “ lieved that he who had procured us something for our  
 “ journey just at the critical juncture, would also take  
 “ care for every thing requisite to the carrying  
 “ our purpose into execution, as soon as we should  
 “ want it.

“ Neither could any one give us much information  
 “ about things, or many instructions how we should  
 “ manage ; for the congregation had as yet no expe-  
 “ rience in the affair of missions, and we were but the  
 “ second who were commissioned to try whether the  
 “ heathen would embrace the message of peace con-  
 “ cerning their Creator and Redeemer. Therefore it  
 “ was left to us to act in all circumstances, as the  
 “ Lord and his Spirit should lead us. Only we were  
 “ admonished to brotherly-love among one another ;  
 “ to honour that old servant of God, Christian David,  
 “ as our father, and to make use of his counsel ; to  
 “ offer ourselves as assistants to that apostle of the

Greenlanders

“Greenlanders, Mr. Egede, who had been raised up  
“by God in such a remarkable manner, and had been  
“approved through so many trials, in case he would  
“and could make use of us, but if he did not want  
“our assistance, then not to interrupt him in the least.  
“As to the rest, we were to live alone by ourselves, and  
“to regulate our domestic affairs so, as became a  
“godly life and conversation. Further than this,  
“nobody knew any thing to tell us. The subsequent  
“advances, till things arrived to their present pitch, are  
“to be ascribed to the superintendency and leading of  
“that only wise Lord, who has guided and assisted us  
“from time to time. We neither knew nor imagined  
“previously, how it was to be.

“A little before our setting out, we were blessed  
“to our undertaking by Augustine, the then elder  
“of the congregation, with imposition of hands and  
“prayer; and thus we departed Jan. 19th, 1733, ac-  
“companied with innumerable wishes of blessing by  
“the congregation, and went by way of Halle and  
“Hamburg to Ekrensförde in Holfatia, from whence  
“we travelled by water to Copenhagen.”

So far the missionary's own account.

§ 3.

Here they were received with much love by the friends  
they were recommended to, particularly by professor  
Ewald, a member of the worthy college of missions,  
and the king's chaplain Reufs. But their proposal  
of going to Greenland, appeared very romantic and ill-  
timed to many, because no one could yet tell whether  
the former mission and trade to Greenland, which  
was reduced as it were to the last extremity, would be  
anew encouraged, or at last totally abandoned; which  
latter was the most probable. Again, how should the  
brethren get there? and, supposing they could be  
conveyed thither by the ship that might be sent to  
bring back the few people still engaged in the mission  
and traffic (though even this was uncertain), still how  
should they subsist when they were there? They would  
certainly be murdered by the savages, or perish with  
hunger,

hunger, or die by some contagious disease, as most of the colonists did three years before.

In truth, this was no favourable prospect. They were, however, still and quiet, looking with steady confidence to him who had incited them to this enterprise; and expecting his aid to execute it. After some time they heard, that, notwithstanding all obstructions, the king had consented that one ship more should go to God-hope; and that also at the same time the first lord of the bedchamber, Pless, had persuaded a merchant, one Mr. Severin, to send a trading vessel on a trial to Disko-bay. The latter was soon ready, and was to sail by the first opportunity. Some friends advised them to go in her, partly because it was still not certain whether the king's ship would go at last, and if it did, whether it would not bring back the missionary and his people now there; and partly, because it would not be so well to build, as one may say, on another man's ground, but better to begin a mission of their own, where they would be in nobody's way, nor themselves hindered by any. At first they inclined a little to the same opinion; but, after considering all circumstances maturely, they came to a resolution to let the merchant-ship sail, and to wait for the king's ship \*.

Being thus come to a determination concerning the measures they would take, they made their application to lord Pless. Their first opening of the matter did

\* At first sight, one might imagine it had been better, if the brethren had settled in a quite new place. But the wisdom of Providence seems herein to have adapted itself to the weakness of its children. For 1. It would have been almost impossible for them to have learnt the Greenland language in a strange place alone by themselves, since it proved very difficult to them to learn it when aided by the faithful instructions of Mr. Egede and his children, who had grown up among the Greenlanders; because the brethren were all three illiterate men, and in the beginning the Greenlanders were very averse to any intercourse with them. 2. They could not have subsisted in temporals, because they understood neither fishing nor hunting, and if they got no provision by the ship (as experience during the following years shewed might be the case), they must either have starved, or returned back by the first ship. Not to mention the danger of life, that three unarmed defenceless people were exposed to among savages, who were still continually apprehensive of revenge from the Europeans for the murder of the old Norwegians, and who besides had a strong appetite for thieving; which many a mariner has since experienced to his sorrow.



not meet with the most cordial and ready hearing; for this lord, according to his peculiar penetration and undisguised openness, started many difficulties, both when alone with them, and in the presence of other ministers, and at last sent them away to some divines to be examined. It must certainly have appeared vastly odd to this gentleman, who well knew how little the learned, indefatigable, faithful and honest Egede had effected among the infidels, that young, illiterate persons should expect any success, especially as the modern world had not yet seen any instances of lay missionaries. But notwithstanding when he was once convinced of the good foundation of their faith, and the uprightness of their intentions, he got an uncommon love and confidence towards them, presented their written petition with pleasure to the king, and seconded it to the utmost of his power. He is said to have alleged this motive among others, that God has in all ages made use of the meanest, most improbable, nay despicable instruments in the eye of the world, for accomplishing the grand designs of his kingdom, to shew that the honour appertains solely to him, and to inure mankind not to rely on their own penetration or power, but on his benedictive hand. His majesty was pleased to acquiesce in the representation of this minister, accepted the voluntary overture of the brethren with the most gracious expressions, and after the difficulties had been once more weighed and removed, he came to a resolution to promote anew the cultivation of Greenland and the conversion of the heathen. He not only permitted these three brethren to go thither as missionaries, but also desired that more might soon follow them; and was gracious enough to write with his own hand to Mr. Egede, that he should receive the brethren in a kind and friendly manner, and take care that they were forwarded in their intention, and no ways hindered in their labour among the heathen.

This minister of state made them known to several pious persons of quality, who conversed with them to mutual edification, and made them a present towards the expence of their voyage and settlement in Greenland, without their solicitation. Among other things,

lord Pless asked them, how they proposed to find themselves food in Greenland? They answered; By the labour of their hands and God's blessing; that they would build them a house and cultivate the land, that they might not be burdensome to any (for they did not know then, that the land consisted almost of nothing but bare rocks). He objected; that there was no wood there to build with. The brethren replied, that they would then dig into the earth, and lodge there. "No, says he, you shall not be driven to that shift, take wood with you and build a house; accept of these 50 dollars for that purpose." Both he and several other great personages, who were well-wishers, added to their stock, with which they bought some building-materials and other necessary things, as 46 poles, 10 dozen of planks, laths; some implements for husbandry, for digging of stones, masonry and carpenters work; several sorts of seeds and roots; nets, fowling-pieces, flax for spinning; household goods, as iron stoves, windows, tin and copper vessels, beds, clothing, books, paper and victuals.

§ 4.

At last, on the 10th of April, they went on board the king's ship *Caritas*, captain Hildebrand commander, accompanied with many sincere wishes of blessing from the court and all benevolent minds. The congregation at Herrnhuth had a custom since the year 1729, before the commencement of a year, to compile a little annual book containing a text of holy Scripture for every day in the same, and each illustrated or applied by a verse out of the hymn-book. This text was called the word of the day; it was meditated upon in secret by every one, and spoken upon by the teacher in the public meeting. Many a time it has been afterwards found, that the word of a day in which a peculiar event has occurred, has had a remarkable coincidence with it. Thus the word on that 10th of April, when our brethren set sail on a mission, which often seemed to baffle all hope, was *HEB. XI. 1. Faith is the substance of things hoped for, the evidence of things not seen.*

"We view him, whom no eye can see,—with faith's perspective

perspective steadfastly." In this confidence they set sail, nor did they suffer themselves to be confounded by any of the unspeakable difficulties of the following years, till they and we at last beheld with our eyes the completion of what they hoped for in faith.

They had a speedy, and, excepting some storms, a commodious voyage; they sailed by Shetland, April 22d, passing there out of the north into the west sea, or long-reach, and entered Davis's Straits the beginning of May. May 6th they fell among some floating ice, in a thick fog, and the next day were assaulted by a terrible storm, but this very storm drove the ice so far asunder, that it also dissipated their fears. The 13th they spied land, but the very same day, after a total eclipse of the sun, there arose a violent tempest that lasted four days and nights, and drove them above 60 leagues back. May 20th they entered Ball's-river, after a voyage of six weeks. The word of the day was: *The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Phil. iv. 7.* "Let all our senses be composed and quiet." By this they were frequently encouraged to a peaceful and believing perseverance in patience during the first ensuing years, amidst all the oppositions they met with, and the poor prospect of the conversion of the heathen.

Wretched as the country looked in comparison with Europe (for they found scarce any thing but bare rocks, and steep cliffs covered with ice and snow), yet they rejoiced that they were arrived to the station they had so long wished for. The sight of the first Greenlanders gave them joy, though they could not speak a word with them; their pitiable condition pierced their heart, and they prayed the Lord, who is the light to lighten the gentiles, that he would grant them grace, wisdom and power, soon to bring some, if not all, out of darkness into his marvellous light. They were much invigorated in this mind, by passages which emphatically occurred to them in their daily reading of the Bible; as for instance, *Rom. xv. 21.* "To whom he was not spoken of, they shall see; and they that have not heard, shall understand." *Heb. xi. 27.*

"By faith he forsook Egypt, for he endured, as seeing  
him who is invisible."

As soon as they landed, they repaired directly to Mr. Egede, and delivered the letters of recommendation they had received from some members of the college of missions. He welcomed them very cordially, congratulated them to their undertaking, and promised them his best assistance in learning the language. Then they immediately searched the nearest habitable sea-coasts for a place to build on, and having fixed on the spot, they knelt down and consecrated it with prayer. They set to work directly, to run up a Greenland house with stone, and turf laid between, in which they could shelter themselves and their things from the snow and rain, till they had erected their wooden house. They bought an old boat of the captain, that they might go after their sustenance. It was a forward season, and the snow was melted as much as it used to be in June, and yet it was so cold, that the turf often froze in their hands. On the 6th of June they had finished their Greenland hut so far, that they could enter it with thanksgiving and praise; and then they pulled down the tent of boards, in which they had been obliged to creep and shelter themselves in the interim. They spent the rest of the time till the departure of the ship, in writing letters.

Directly after the ship was sailed, June 15th, they laid the foundation of their proper dwelling-house, for which they had brought wood from Copenhagen, and in five weeks they advanced so far as to have one room fit to be inhabited. They also began to build a Greenland house for such heathens as might peradventure drop in for instruction; but alas! no one had any inclination for it this year, nor in some years next following.

## § 6.

Now I shall insert so much out of their letters, as is sufficient to exhibit their own heart's situation, and their

their upright mind and ardour for the conversion of the heathen.

In a letter to the whole congregation, having first given a brief description of the country and its inhabitants, they say: "You may now very well address us, saying to us, *Should a man now lose his road?*" "Let him never lose his faith in God." "Yet here, in the truth the way is barred up. We retain that for our daily lesson: *Let all our senses be composed and quiet.*" "As to our own persons, we are very happy, but our desire is to win souls, and we cannot gratify it yet. Yet by God's grace we will not despond, but keep the Lord's watch. When he puts himself in motion, we will move on with him, and will not swerve from his presence. Let but the time for the heathen come, and the darkness in Greenland must give way to the light, the frigid zone itself must kindle into a flame, and the ice-cold hearts of the people must burn and melt. Because we know our way is upright before the Lord, therefore our hearts are not dejected, but we live in cheerfulness and joy. We are open and manifest before the eyes of the Lord. 'Tis true, all men count us fools; especially those who have been long in this country, and know this people; but still we rejoice, and think, where the Breaker is come up before us, there must be room to tread and follow, though the appearance may be ever so adverse. We hope to remain always in this mind: And even if we should effect nothing in Greenland, we will render him the honour due unto his name, though it should be for nothing else but that we are humbled and made low in our own eyes. But Jesus, whose heart is replete with faithful love towards us and the poor heathen, knows all our ways, and knew them before we were born. Can any honour redound from us to him? Our substance, life and blood are at his service. Through his death he has restored life to us, has absolved us from our sins, reconciled us with himself, and has gathered a people that is his property, to shew forth his praises. O that the death of our Lord

bio 1

" Jesus



“ Jesus might bring all men to life, and that all  
 “ might follow this faithful shepherd !”

Matthew Stach also wrote the following animating  
 epistle to his former companions in the house where he  
 had lived. “ I call upon you my brethren, from a land  
 “ where the name of Jesus is not yet known, and  
 “ where the sun of righteousness is not yet arisen. You  
 “ live in the bright noon-day, the sun is risen upon  
 “ you. Has he now warmed your hearts? Or are  
 “ some of you still frozen? The light is sprung up  
 “ around you all; but he that is not yet arisen to walk  
 “ in the light, better were it for him if he lived in  
 “ Greenland, and had never heard of Jesus. For to  
 “ know what is good, and not act accordingly, is a  
 “ reproach to the truth. The heart of Jesus burns for  
 “ love after the salvation of men; and can he let a  
 “ soul that is heartily concerned to enjoy him, go up  
 “ and down for four, five or six years, and not reveal  
 “ himself to it? I cannot believe it; for I have experi-  
 “ enced the contrary. When I sought him with all  
 “ my power, and when my power was insufficient and  
 “ could exert itself no longer, then my eyes still swam  
 “ in tears, and my heart palpitated with desire. And  
 “ when even the fountains of my eyes afforded no more  
 “ tears, and my heart had no more strength to beat,  
 “ in this helpless misery the friend of sinners came,  
 “ kissed me in spirit, and healed the wounds in my  
 “ conscience. Nor is such a transaction a mere ima-  
 “ gination of the mind, but it is a divine power that  
 “ fills the whole heart. *handwritten in quotation from*  
 “ But ye, that have known the Lord Jesus, and  
 “ have been washed in his blood, let grace replenish  
 “ you fully; and as you have tasted that the Lord  
 “ is gracious, go in the strength of that meat, and  
 “ conquer in the name of the Lord. My heart is  
 “ linked and lifted with yours under the cross’s ban-  
 “ ner of the faithful Saviour. To him will I live, to  
 “ him will I die; for nothing can give me joy any  
 “ more but the name of my Saviour, who has rescued  
 “ my soul from death. Now, my brethren, grow  
 “ on and flourish in the blessed congregation of the  
 “ Lord,



“ Lord, which he hath planted for himself, and hath set  
 “ up as a sign among the nations, as a candle on a  
 “ candlestick, manifest before the eyes of the whole  
 “ world in these last days. The salvation is great, and  
 “ the harvest will be glorious, when we have sowed  
 “ much seed, and watered it with many tears. O  
 “ may one spur on the other to follow the bleeding  
 “ loving Lamb without the camp! Spend not your  
 “ joy on having trampled the old serpent beneath your  
 “ feet, but rejoice that you are hid in the rock-clefts  
 “ of everlasting love. Be vigilant, like the lion, that  
 “ cried out: *I stand upon the watch!* Let your loins be  
 “ always girded about, and your lamps burning, and  
 “ keep the charge of the Lord, which we will also do  
 “ in Greenland; for which reason we have called our  
 “ place *New-Herrnhuth* \*. Remember your meanest  
 “ brother always in your prayers.”

## § 7.

After they had completed their dwelling-house, they began to set about those sorts of labour which were necessary for their bodily maintenance, and also to learn the language, in order to a fruitful intercourse with the heathens. In the beginning, all these things were attended with great difficulties. They got little or nothing by fishing and hunting; for they had not been trained up to these occupations; neither could they follow the method of the Greenlanders herein, because they could not manage a kajak. When they went out the first time to search for wood driven among the islands, they were soon overtaken by a storm, and though they reached home with much difficulty, yet in the night the wind carried off their boat with wood and all; however the Greenlanders brought it again some days after, though much damaged. They believed, that there was a hand of God in it, and that he would teach them, by all sorts of adversities, not to enter too far into temporal cares; therefore they came to a resolution to follow the example of the Silesians and Lusatians, from

\* *Herrnhuth* signifies, the Lord's watch,

whence they came, and when other work failed, to earn some necessaries by spinning.

Mr. Egide was kind enough to offer them his help, as much as possible, in learning the Greenland language; he gave them his written remarks to copy, and ordered his children to explain it. But let any one only imagine, what incredible difficulties must beset these unlearned men; first, they had to learn the Danish language, before they could understand their instructors; next, these, who had never seen a Grammar, must form a clear idea of the meaning of the grammatical terms of art, as nouns, cases, verbs, indicative or conjunctive mood, persons, &c. Then they had to attain a clear comprehension of such a variety of declensions and conjugations in the uncouth Greenland speech, diversified into quite unusual moods, and still more entangled with suffixes of pronouns active and passive, and to charge their memory with these, as well as with a large vocabulary of words, the Greenlanders having often ten different words for one thing. Therefore it was very natural for them to be often tired at first with this scholarship; especially as the Greenlanders would not then enter into the least conversation with them, yea even aggravated their hard case by stealing away the books they had wrote with so much pains; so that it was just as if they had been made use of by the wicked one, to deprive the brethren of the most necessary means they could hereafter employ to induce the souls to desert his vassalage. But their love to these poor people, and their invariable desire to see their souls rescued, always animated them anew to shew due faithfulness in this task also. At the same time they wisely resolved, not to speak with the savages about Spiritual things in the beginning, or merely for the sake of exercising themselves in the language, that they might not imbibe erroneous conceptions of the Christian religion by the ignorant or equivocal expressions of the brethren; for it might else have occasioned a strange medley of ideas.

But in the beginning they had indeed very little opportunity of conversing with the Greenlanders, or effecting

fecting any thing among them. It is true, there were at that time at Ball's-river about 200 families, which might consist of near 2000 souls : But they were dispersed among the islands and the hills to fish, catch seals, and hunt deer ; and towards winter they were used to go some 60, nay some 200 leagues north or south, to their acquaintance. Therefore the brethren soon saw, there would be scarce any coming at them in this continual wandering way, and even if some wholesome reflection should be raised in them by an accidental discourse, it would soon be dissipated again out of their regardless volatile minds. Neither could they hitherto be persuaded or tempted by any advantages to stay at the colony, or at least not long ; for of those who had been baptized, only two boys and two girls could be kept there. Some indeed called upon the brethren as they passed by sometimes, but only out of curiosity, to see their buildings, or to beg nails, fish-hooks, knives and such things from them, if not to steal. If the brethren went to them on the islands, they seldom found any one who would entertain them, even if they offered to pay them for it ; and instead of entering into discourse with them, they were continually asking, whether they would not soon go away again ?

## § 8.

Yet all these were comparatively but small obstacles, which exercised their courage, but could not depress it. But soon after, in the first year, such a heavy trial befel them as they could not have borne up against, if there had not been given them from above a steadfastness in hope, where there was nothing more to hope for. This was, a terrible mortality that threatened the destruction of the whole nation like a plague. It happened thus : Two of the six Greenlanders that had been taken to Denmark two years before, were still alive, a boy and a girl, and as they also were unhealthy, they were sent back to their native country by this year's vessel. The girl died at sea, the boy came, in all appearance, well home : but soon after, a sickness

ness broke out on him, which was looked upon to be only an eruption, but after going up and down among his country-folks and infecting them, he died of it in September. The next that followed him, was the Greenland boy Frederic Christian, a particular favourite of Mr. Egede, whom, after nine years instruction, he had brought so far as to be able to use him as catechist among the children. He could also speak Danish, and had learnt to read, and was of great service to him in composing his Greenland grammar, and translating the Sunday-lessons out of the gospels. In the beginning, no body knew what disorder it was, nor any remedy for it, till it was evident in a boy at the colony, whom they could duly attend, that it was the small-pox. Mr. Egede dispatched an express every where round the country, to warn the Greenlanders and desire them to stay in their own places, as they that were already infected could not escape; he also advised those in uninfected places not to let any fugitives come upon their land, lest they might be infected too. But alas, all his admonitions were in vain. Those who had caught the distemper, but did not yet lie down, fled, and the country was every where open before them, the Greenlanders not being used to refuse strange guests. Consequently the distemper spread more and more.

It was a lamentable circumstance to these poor people, that were not used to this disease. As the small-pox would not rise, they endured excruciating pain, heat and thirst; for the Greenlanders constitutions are naturally very hot; they would allay this heat with large draughts of ice-water, though they were warned against it; by this they were dispatched so hastily that few out-lived the third day. Some stabbed themselves, or plunged into the sea, to put a speedy end to their torment. One man, whose son had died, stabbed his wife's sister, in the mad presumption that she had bewitched him to death. Nay the Europeans had reason to fear an assault (especially as a shallop gone abroad to trade stayed out beyond the time), because the Greenlanders accused them as the cause of this pest; and they

they were confirmed in it by the dream of an old woman, that the Greenlander Charles, who came back from Copenhagen, would murder all his country-people. Here I must not pass over a particular effect of imagination: A Greenlander came from a quite healthy place to visit his sister at the colony: Before he set his foot on shore, he thought he saw her apparition, which so frightened him that he rowed back, fell sick directly, and infected the people where he dwelt.

Yet though they were involved in so much misery, and though death stared them in the face, these poor people continued in their usual way of inattention and obduracy. No reflection and no caution was to be thought of, much less any concern about the present or future condition of their souls. Nay, the living did not bewail, as otherwise usual, the death of their nearest relations. The old people indeed, cried to God in their distress as well as they knew how; but when notwithstanding it grew worse, they uttered impatient, desponding, nay blasphemous speeches, would hear of no patience nor resignation to the will of God, nor accept of any admonition to commit their souls to the faithful Shepherd, but died away in their unbelief.

One may easily imagine how Mr. Egede felt in this woeful case. He did not sit still, but went continually about every where, sometimes alone and sometimes in the company of our brethren, or sent his son to instruct and comfort the poor people, and to prepare them for death. They found in most places nothing but empty depopulated houses, and unburied corpses, some within, and some without the houses lying in the snow, which they covered with stones. In one island they found only one girl with the small-pox upon her, and her three little brothers. The father, having first buried all the people in that place, laid himself and his smallest sick child in a grave raised with stone, and ordered the girl to cover him with skins and stones, that he might not be devoured by the foxes and ravens; then she and the rest of the children were to live on a couple of seals and some dried herrings that were left, till they could get to the Europeans. Accordingly Mr. Egede sent



sent for them to the colony. He lodged all the sick that fled to him, and our brethren followed his example. They laid as many in their own rooms and sleeping-chambers as they would contain, and attended and nursed them, as well as they could; although the insufferable stench of the sick and dying affected their own health very much. Many a one was touched with a grateful impression by such evident proofs of love, which were more than they ever expected even from their own country-people; and one man, who had always derided them in his healthy days, said to the minister before his end: "Thou hast done for us what our own people would not do for them; hast fed us when we had nothing to eat; thou hast buried our dead, who would else have been consumed by the dogs, foxes and ravens; thou hast also instructed us in the knowledge of God, and hast told us of a better life." It must also have been a joy to him to perceive in some children, whom he had baptized, a resigned expectation of death, and a comfortable hope of a resurrection to that better life. Our brethren made use of this opportunity to speak to the hearts of such poor creatures as fled to them, or whom they brought from the islands, as well as such novices in the tongue could make them understand by words and signs. They persuaded one boy to stay constantly with them, that he might be of service to them in learning the language; but as soon as he was out of danger, there was no keeping him.

In this manner did this virulent contagion rage from September 1733 to June 1734, and perhaps longer still. It spread, as far as they could learn, 40 leagues north, and almost as far south. When the Agents went afterwards to trade, they found all the dwelling houses empty for 30 leagues North. In the district for 8 leagues round the colony, the number of the dead amounted in January 1734 to 500, though many Greenlanders took flight in the very beginning: from hence we may form some judgment of the numbers that were carried off in all other places till June; Mr. Egede computed them at two or three thousand. In the district of Ball's-river, only eight recovered from the disease,

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disease, and one boy who had a hole in his side, through which the deadly matter found vent, escaped free from it.

## § 9.

As the nation now seemed to be entirely extirpated, the country about New-Herrnhuth forsaken, and defamed at a distance as a place of pestilence; the poor brethren might well be damped in their courage. But yet they did not stray from their point, because they had often before now beheld and adored the wondrous ways of God, and had learnt experience and firmness by many tribulations and adversities. They came from a place, where they had seen with their own eyes the accomplishment of that text: "He calleth those things which be not, as though they were \*." And as their impulse to go among the heathen was not the production of yesterday, nor the premature growth of seed sown upon a rock, so it could not soon wither away. They were firmly resolved to wait many years, if it was only for the sake of one soul. Therefore, when some people advised them to go back, because, as the land was depopulated, they would waste their time in vain; they could answer them with frankness and courage: "God's ways are not man's ways; he that called us hither, can still accomplish his aim by us."

Their reason would not allow them to think that this contagion was a fortuitous event, because no sparrow falls on the ground without God's will. Neither was it clear to them, that God had chastised this poor nation so severely for their infidelity, because his long-suffering and mercy displayed itself in such an undeniable manner towards them themselves, and all Christendom, who lived under the best instruction and knowledge. "The matter is a mystery to us, (they write) we know not what is best to pray to the Lord for, whether that he should let them live or die. It may be that God would preserve a holy seed in some

\* Somebody got these words engraved over a copper-plate of Herrnhuth.

"eight, as he did at the deluge. May the Lord  
 "teach us only to believe, and to venerate his secret  
 "ways."

But to proceed, they all three fell sick themselves too, one after the other. As soon as they had put their habitation in order, they were infested with an eruption, which so increased in the winter, that they could scarce move their limbs, and often were obliged to keep their bed. Very probably it was the scurvy, so common in the northern countries, which might the sooner condense and corrupt their blood, as a sedentary life suddenly followed very hard labour; for they were obliged to go out of their common road, and sit writing continually in a damp cold house: or possibly they might have been affected by the intolerable smell of the dying Greenlanders, which in all likelihood hastened the death of Mr. Egede's wife. However, one of them could always be up to nurse the rest, and to go with the colony's boat to visit the sick savages. Mr. Egede behaved towards them like a true friend, and his wife never omitted sending them some refreshment or cordial when she herself had any; so that they were often scrupulous of accepting the many kindnesses with which they were loaded.

Thus, in the beginning of their mission, they had very great straits to pass through. They wrote, as follows concerning it: "We are at present in a school  
 "of faith; and see not the least prospect before  
 "us. We can perceive no trace of any thing good  
 "among the heathens, no not so much as a sigh, and  
 "the poor creatures find death where they should  
 "have found life. As for us, let us look where we  
 "will, we see nothing in ourselves but mere poverty  
 "and misery without and within. Without, we find  
 "not the bodily strength and ability requisite to stand  
 "it out in this land; this is a gift to be yet bestow-  
 "ed upon us from the hand of God. At present we  
 "are severely handled by sickness, though we believe  
 "that our constitutions will only be purged and  
 "seasoned by it, that we may be able to endure the  
 "more in the service of the Lord. We acknowledge  
 "it also as a peculiar kind Providence, that our sick-  
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" nefs was to wait till we had removed into our house.  
 " Within, every thing that could spring from human  
 " good-will, even our alacrity to learn the language,  
 " is fallen away ; nothing, but what grace has  
 " wrought, abides by us. Our Lord best knows why  
 " he stationed upon this post the most feeble and in-  
 " experienced, and some of us such, as had but just be-  
 " gun to prosper among you. However, we will re-  
 " main in this school, where we must contend who  
 " can believe best, even in the prospect of nothing but  
 " human impossibilities ; yes, here we will stay till Je-  
 " sus helps us as helpless ones, neither will we be  
 " concerned for any thing but to please him. What  
 " gives us hope is, that God suffers his children to  
 " pass through straits to the mark in view ; and our  
 " joy is, the remembring and being remembred by  
 " the many children of God in Europe."

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 THE SECOND YEAR 1734.

## § I.

**I**N such troublous circumstances was the first  
 year passed over, and the second begun. With re-  
 spect to the sickness of the brethren, when spring  
 came and they could get their excellent scurvy-grass,  
 they recovered pretty well. But the mortality conti-  
 nued among the Greenlanders till after Midsummer ;  
 therefore seldom any were to be seen. Yet the bre-  
 thren never intermitted visiting as much as possible the  
 few still left in these parts, not only when they went  
 a fishing, hunting or gathering wood, but also on some  
 voyages purely for that purpose. I find eight such tak-  
 en notice of in this year, partly undertaken alone, and  
 partly in concert with their neighbours. They were  
 obliged to perform most of their voyages in winter, of-  
 ten in the extremest cold, because the Greenlanders  
 are seldom met with at home in summer.

Christian David undertook the furthest voyage south-  
 ward this year, from the 11th to the 31st of March, in  
 company of the traders ; he would also have gone north  
 afterwards, but could not. His aim on this voyage

was to enquire into the circumstances of the country, to see if the contagion still prevailed, and where most of the Greenlanders resided both winter and summer; to declare to them, as much as possible, the joyful message concerning Jesus, and to invite them to visit us. For many leagues at first they found no people, but fallen houses, and many unburied bodies, with new cloaths and tools lying by them. The second day a high wind brought them into great danger of their lives among ice and rocks, but after much labour and difficulty they got to land through the ice. After spending three days and three nights in the open air and sharp cold, and waiting in vain for a better wind, they thought to go back to an island inhabited by Greenlanders, but the ice forbade their approach to land; therefore they were obliged to forsake their boat, and to walk full two leagues over the ice to another island, where they found five inhabited Greenland houses, and there Christian David and the boatmen were forced to stay ten days. The Greenlanders behaved friendly to him, desired to learn his name and its signification, looked at his book (the Bible), wondered how he could understand God's will by that, and would be glad to know something about it. But he could be of little service to them, for want of knowing their language. They ran about after him every where like children, and were very sorry at parting with him.

His description and judgment of them is to the following purport: "According to outward appearance, the life they lead is angelic, in comparison of our European Christians. And yet it may be said of them, that they live without God in the world, and what they have hitherto heard of God, is like a chip to them. It is all one to them, whether one speaks of him or lets it alone, or whether we sing a hymn or they a song. I could not perceive the least stirring in them. Their intellectual faculties are so weak and dull, and so indisposed to reflection, that they cannot form the least idea of a Divine Being, and consequently have no religion. Sensitive as they are, yet they seem to be almost destitute of passions,

“passions, and their nature is not easily enflamed or  
 “stirred up. They know of nothing but Greenland  
 “finery and good eating, and as they know no other  
 “subject of discourse but the beasts they use for food,  
 “so they are as brutal and stupid as the beasts them-  
 “selves. They associate with their like, love their  
 “young like the beasts, and know of no other sort of  
 “culture to be spent on them. They look upon us  
 “as another race, not belonging to their species. Now  
 “whether these people can be rendered capable of faith,  
 “God only knows.”

§ 2.

The brethren saw very few Greenlanders this year, except when they went abroad a visiting, because the dread of an epidemical malady still continued; and if one or another came casually to them, it was only from some external motive, to barter or beg something, if not even to desire services that the brethren could not render them. For instance, a young man demanded their assistance to recover by force of arms his wife who had been seduced away. The affair was thus: A father had given his daughter to a Greenlanders to wife, but as he himself a little afterwards married a widow who had a son, he took his daughter away from him and gave her to his step-son. Half a year after, the first husband recovered his stolen wife by art and force, and now the step-son would have the Europeans help to take away the woman from her first husband.

Towards the end of the year, some in the neighbourhood shewed their faces again; they put on a very friendly countenance and were full of flattering speeches, by which they endeavour to sooth the Europeans to liberality, because 'tis a shame to them to beg any thing. As long as you talk with them about seal-catching, or satisfy their enquiries about the state of other countries, they will hear you with pleasure. But when the brethren began about conversion, they grew drowsy, or set up a shout and ran away. If the brethren went in company with the minister, they could indeed perceive more respect towards his person, and they fre-



quently said to the truths he propounded ; “ O yes, we believe it all ;” nay they desired more visiting and instructing. But one could discern from many circumstances, that it was, if not dissimulation, however, no more than personal veneration for him ; the following plainly shews it. When one of the other Danish Missionaries (for Mr. Egede got three helpers this year) told them the history of the creation, &c. till the days of Abraham, and they had given their wonted assent, “ We believe it perfectly ;” then they began to relate the insipid fables and marvellous exploits of their angekoks, and asked the Missionary whether he believed that ? Upon his answering no, and alledging as a reason, that it was inconsistent with common sense and probability, then they replied : “ If thou wilt not believe us upon our word, thou must not desire us to believe what we cannot comprehend upon thy word.”

## § 3.

His royal majesty had been graciously pleased to desire, that more brethren might be sent to Greenland ; in conformity to this, and to fulfil the promise made to the first missionaries at their departure, two helpers were sent to them this year. One of them, *Frederick Boehnisch* had (as I mentioned before) agreed with *Matthieu Stach* in 1734 to go to Greenland, and had made known his inclination in writing. But as the brethren could come to no certainty about this mission at that time, he went on another journey in 1732, but on his way back received a letter from *Herrnhuth*, desiring him to hasten home, because they thought to give him a call to go to the Negroes in *St. Thomas*. But he came too late to go with the company that then went to the *West-Indies*. However, he was asked, if he had not a mind to go by the first opportunity to *St. Thomas* ? he answered, that he should rather like to follow his first proposal to go to Greenland. Accordingly, after mature deliberation, the congregation gave him a call thither, and offered him the choice of the two brethren *Daniel Shneider* or *John Beck* for a companion ; and he chose the latter. *John Beck*, even

at



at the dispatching of the first messengers, had formed the resolution to follow them, and was again excited to it by a letter of Matthew Stach from Greenland, and since then had signified his purpose to the elders. Therefore he accepted his call without any further demurr; neither did he ever repent it, for it has been crowned with abundant fruit. After a month's preparation, they were expedited in a congregation-conference or vestry\*, and were bless'd by the elders with imposition of hands, prayer and supplication; and then they set off March 10th for Berlin, where the king's chaplain Jablonsky, bishop of the brethren in Poland, shewed them much love, and wished them the blessing of God in their undertaking. They prosecuted their journey from thence by way of Lubec to Copenhagen, where they arrived by ship April 1st.

## § 4.

There they were received indeed in a very kind manner: But when they mentioned their voyage to Greenland, they met with many difficulties. Therefore they drew up an humble petition, which came into his majesty's hands, and was backed by the Baron von Soelenthal governor to his royal highness the hereditary prince, who had several times interrogated the brethren concerning their voyage and intentions. Soon after, the king's gracious resolution was signified, namely that the two brethren should have their passage without any further difficulties, and at free-cost.

Three ships went this year to Greenland, one of them put in at Godthope, and brought a new Danish Missionary Mr. Ohnson; the second sailed for Disko, and took Mr. Bing and Mr. Egede's eldest son, who

\* The number of the congregation-members being small at that time, it was customary in all affairs that concerned the congregation and its members, among which the missions were to be reckoned, first to acquaint the conference of elders and their assistants therewith, who weighed the matter duly, and then to bring it before the congregation-conference, or the whole body of men that were communicants, to gather their thoughts about it; and if there was an unanimous consent, to resolve upon it, or if only one had an objection, and that of sufficient weight, to let it drop.

## Z 4

went from Greenland to Copenhagen in 1731, to prosecute his studies, and now returned as Missionary of the colony to be erected at Disko. The third was loaded with the building-materials for this colony; and our brethren went on board her. They had a voyage far from agreeable, for, besides hard usage, they were obliged to put up with a great deal of mockery and abusive language; which I cannot omit briefly mentioning in this view, that our brethren, who cross the seas to the heathen in these present days, may be the more warmly excited both to praise the Lord, and to due acknowledgement towards the people they have to do with, when they not only can sit in their corner unmolested, but enjoy many tokens of love and friendship from a class of men, that formerly took all imaginable pains to teize and torment their predecessors on such voyages.

May 17th they set sail from Copenhagen; June 2d they passed Shetland, and from thenceforward had mostly fogs. When the fog cleared up on the 17th of June, they saw themselves in the greatest danger of their lives in the midst of the ice, and the wind high. Very happily the wind fell soon after, and they had just time enough to tack about and to sail into the open sea. The word of the day was very remarkable to our brethren, *Pf.* xviii. 19. "He delivered me, because he delighted in me." as well as that of the next day, *Pf.* v. 8. "Make thy way straight before my face;" whereto was added, "Lord, open thou, let nought impede, where we at thy command shou' tread; thou canst make room and steps to pass, even thro' rough and pathless ways." July 2d they saw the first land, the 5th they passed the latitude of Good-hope, but the 6th and 7th they had a violent storm. At Disko-land Christian David came to them with the vessel from Good-hope; he was going to assist as carpenter in erecting the new colony. Having welcomed one another in the most cordial manner, and related what the Lord had done for them since they saw each other, they entered the haven July 15th, lent some help towards building the colony Christians-hope, and

and returned the 25th with Capt. Jacob Benzen to Good-hope \* where they arrived Aug. 8th.

## § 5.

Before our three brethren in Greenland could be informed of the dispatch of these two helpers, Christian David and Christian Stach began to think of returning by the first ship, because they knew not what they could do in a land that seemed entirely to be depopulated, and where the small remnant left did not shew the least token of any inclination or meetness for the kingdom of God. But Matthew Stach could not resolve to go away. He often thought of a text, that had made a deep impression upon him when he perceived the first impulse to go to Greenland, viz. *At the evening it shall be light.* (Zach. xiv. 7.) Therefore he had determined even to stay alone, and Mr. Egede had offered to take care of him as long as he himself should stay there. But when the first ship brought them the account that two assistants were coming, and they were ascertained both of the congregation's intention to support the mission to Greenland, and repeatedly assured of the king's good-pleasure towards them, they took courage afresh, expected their companions with longing, and engaged themselves with them to await the glory of the Lord in this rough post with patient hope. After that, they applied to their business, and particularly to learn the language with united forces. They thought once of building a house on one of the most inhabited islands, and that a couple of them by turns should dwell there with the Greenlanders, and so acquire the language. But from this they were hindered, and were obliged to acquire it only by frequent visits to the natives, and by studying a grammar vastly difficult for illiterate people; however young Mr. Egede, who had learned the language from the Greenlanders while a child, and had attained a great readiness in it, pro-

\* Mr. Paul Egede also went with this ship to Good-hope to visit his parents, and stayed with them till 1736. Then he went to Christians-hope again, and presided over that mission till 1740. He published a Journal of it, entitled: *Continuation af Relationerne betreffende den Grønlandske Mission-Tilstand fra Aar. 1734 til 1740.*

mitted to lend them a hand very faithfully; and to practise with them twice a week in German and Greenlandish.

At the same time they laboured diligently to maintain themselves, as much as possible, in the Greenland mode, and to lessen the supplies wanted from abroad. And God imparted his blessing to it, so that they improved in the art of fishing more and more. God was also pleased to avert an impending misfortune from their habitation, in that only two brethren being once at home, one of them thought he heard a knocking without, and when he went out, he perceived that the chimney was on fire; which they happily quenched, though with a great deal of trouble, being obliged to fetch the water amussket-shot from the house out of the sea.

They now also regulated their daily meetings for edification, in a more orderly manner; and beside the hour for prayer and singing, appointed an hour every day for reading the holy Scripture and meditating thereon, in which they began at this time with the epistle to the *Romans*. Besides this, each of them, along with his daily work and the meetings, chose some particular time, as well by day as night, wherein to lay before the Lord in secret prayer and converse with God, his desires for himself, his brethren, and all children of God all over the earth, and to supplicate his blessing also towards their learning of the language, and their successful labour among the heathen.

#### THE THIRD YEAR, 1735.

**I**N this manner they began the third year in Greenland. They had as yet but little opportunity to labour on the heathen, therefore their chief winter-occupation was the learning the language; but the more they understood of its nature, the greater difficulties they found, especially as they would be no longer satisfied with the common phrases which might be learnt in conversation with the Greenlanders, but now began to translate Scriptural and direct words about conversion to God, and the state of a heart that hath received grace,

grace. They were unlearned people, and were positively told by the grammarians, that it would not be possible to translate any but historical pieces, as the Greenlanders had no expressions for most of the topics of the holy Scripture, and could not form the least idea of Spiritual things. Yet they were not frightened at this discouraging account, but in a few years by God's help, and by frequent enquiries of the Greenlanders, they proceeded further in this tongue than they themselves could imagine in the beginning; especially after some of the natives laid hold of the truth, and found words, themselves, to utter such concerns of their hearts as were before unknown to them.

They had proposed to have changed their dwelling this year from its present place, where very few Greenlanders had appeared, to a place where they used mostly to reside in summer as well as winter. But upon closer enquiry they found, that the Greenlanders seldom remain longer than a couple of years in the best places, because their variable disposition leads them from South to North, and back again; and that Ball's-river was not only the centre of the country, but also, though destitute of some things, yet was provided with the most, and the most necessary requisites for Greenlanders, and therefore would be always the best place of general resort for the natives. Therefore they concluded to abide there, and to apply to the congregation in Herrnhuth for a couple of married people to take the charge of their household affairs, that they might be the less hindered in doing their work abroad, in learning the language, and visiting the heathen.

§ 2.

In the mean time Christian David undertook the household business for the most part, because he was too old for learning the language and making voyages, and was also still troubled with the scurvy, and besides he had resolved to go back with the first ship, to do his best in Europe in favour of the Greenland brethren; as accordingly he did this year. The other four brethren divided themselves in their visiting-voyages. I find nine such excursions noted down this year; so that



that each of them got an opportunity of learning the circumstances of the country, the internal and external condition, morals, customs and language of the inhabitants, and, as much as possible, of sowing a seed here and there in hope. But as they were making preparation to execute such a design in March, and were rejoicing in the prospect of their visiting-voyages, the only women's-boat they had left, was lifted up from the ground by a violent tempest, was carried some hundred paces in the air, and dashed to pieces against a rock. This brought them into a sad dilemma; but they were comforted from the Bible with that text: "Hitherto hath the Lord helped us." And he helped them still further; for Mr. Egede was kind enough to give them an old European boat, and materials to repair it, and in case they should not have hands enough to man it sometimes, he lent them a little boat to follow their calling in the neighbourhood, and took them frequently with him to visit the heathen.

Matthew Stach and Christian Stach, undertook the furthest voyages this year; the first went, in March, 40 leagues towards the South, and the last the same distance towards the North, both of them in company of the traders, to whom their assistance was not unwelcome in their difficult and dangerous passages, attended with cold, rain, snow and contrary winds. For several leagues they found nothing but decayed houses, whose inhabitants were dead, and some dogs who had kept themselves alive for these two years in the great cold by eating the old tent-skins and shell-fish. At first the Greenlanders looked upon the brethren to be the factor's servants, because they saw that they readily laid their hand to every sort of work, and on that account they slighted them \*. But when they understood that

\* The Greenlanders make no distinction of persons among themselves, except calling the father of the family Nalegak, i. e. master, and those that are hired by him for their maintenance Kivgak, i. e. servants, though they do not treat the latter with any contempt; but they are quite different in their notion of strangers. They directly enquire who is the master; and then converse preferably with him, reckon the rest as his servants, and look scornfully upon them. Our brethren were sent to carry the Gospel to them. Had the Greenlanders looked upon them as the servants of others, the;



that they did not come hither to trade with them, but to make them acquainted with their Creator, and at the same time observed that they distinguished themselves from the other Europeans by their still, meek, modest behaviour, they were more attentive to their words and actions. Their amicable free deportment towards them, untainted with jesting or licentiousness, and at other times their wary and serious carriage, yet unsoured with severity, begat so much esteem and confidence, that they by choice sought their conversation, constrained them to come into their houses, begged frequent visits, and promised to visit them again.

This animated the brethren to apply with the utmost assiduity to the language. They also began to hold dialogues with the natives about objects relative to the senses; but were very cautious in talking about spiritual things, that they might not give those undiscerning stupid creatures any occasion to laugh at their improper expressions, and at the same time to imbibe a contempt for divine truths. Therefore, for the present, they were obliged to let the Greenlanders draw a conclusion more from their behaviour and walk, than from their words, with what principles and views their mind was actuated towards them. Nor was this quite without effect. In the mean time they read some of Mr. Egede's translated pieces, as, the ten commandments, the Creed, and the Lord's prayer; put them in mind of what he had read to them in former years concerning the Creation and Redemption, refreshed their memory in what they had according to custom forgot, rectified what they had misapprehended, and told them, as well as they could express themselves, that they must not only understand and avow the Christian doctrine, but experience it in their hearts. According to their own assertions, they were not wanting in assent and belief, but when the experience of the heart was demanded, they knew not what the brethren meant. Therefore once when

they would have heard their words with disdain. But if asked about themselves; who was the master among them? they would answer: None of us is master or servant, we are all brethren. This had that effect, that no one engrossed a preferable regard, but every one's word had an equal entrance among them.

Matthew

Matthew Stach read a short prayer to them, and asked them if it was good Greenlandish? they answered, yes! but added, that the words, *Jesus Christ*, the being *redeemed by the shedding of his blood*, and the *knowing, loving, and receiving him*, were things they did not understand; that it was a strange and too sublime language, which their ears were not qualified to admit and retain.

§ 3.

Besides the express visiting-voyages, the brethren made several little trips to the Greenlanders in the neighbourhood for supplies for their table: And they also visited the brethren more than they had in times past, and by degrees got such a confidence towards them, that if night overtook them, or they wanted shelter from bad weather, they would spend a night or two with the brethren. It is true, the selfish view of their visits was obvious; sometimes they wanted harbour and victuals, at other times only to have a couple of needles and such trifles given them; nay they bluntly declared, that if the brethren would give them no more stock-fish, they would hear no more what they had to say, for they imagined they did them the greatest favour, which the brethren were in duty bound to pay them for, if they only came and vouchsafed to hear and believe. And the brethren indeed could not in conscience send them away without giving them to eat, especially in the beginning of the year, because then they could not procure sufficient maintenance on account of the cold (which was so intense, that the ink froze in the warm room), and many a Greenlander had not a morsel to eat for three or four days together. Afterward in summer, when they had taken plenty of game, and had danced themselves tired all the night at a revel, they still came now and then on a visit; but then they were so sleepy, that there was no keeping up any discourse with them, or they were only curious to hear some news, to see whatever was strange to them, or even to have what they liked given them, and if the brethren refused, they were obliged to watch narrowly their light fingers. This often made the visits of these

folks

folks vastly troublesome to the brethren, as much as they desired them. But yet they could not put them off, lest they should frighten them away; therefore they were obliged to be satisfied for the present, with their confidence and willingness to come. (let the motive be as indifferent as it would), and to draw from it courage and hope of better times, which now and then they had a little glimpse of, when they observed that some of the natives shewed an inclination to their evening-meeting for prayer, and were serious at it, though it was kept in German, nay sometimes enquired of their own accord after the ground and aim of it. Once in such a meeting the brethren gave one of them a Bible into his hand, which he opening, it proved to be at that text, *Ezek. xxxvi. 36.* "Then the heathen that are left round about you, shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it." This glorious promise, especially after the desolation by the small-pox, was an uncommon support to the brethren's faith of seeing the salvation of God among the heathen that remained.

## § 4.

To the invigorating and confirming their faith in their call, their *hour of examination*, as they then called it, administered in a peculiar manner; therefore I cannot pass it over in silence. At that time (they themselves write) as they were destitute of more agreeable accounts to send concerning the heathen, on whom they could as yet labour but little, they found it needful to transmit to the elders of the congregation an upright account of their own internal circumstances, that so the congregation might know what they had to supplicate of the Lord for them. They say further, that tho' it was certain they had enjoyed many a blessing in their meetings hitherto for edification and prayer, and had gained an insight into many truths before unknown to them, and had formed useful conclusions concerning them; yet, as they had not hitherto stood in the closest fellowship with each other, nor been quite yoked together, but every one had endeavoured to bear his own

uncom-

uncommunicated burden; therefore they could not always attain to the right execution of their good intentions, yea at times the enemy had gained his point of sifting them. Hence also, for some time, they had not been able to approach to the Lord's table, especially as they discovered, at considering 1 Cor. i. that they had not yet buried all that was their own in the death of Christ. For these reasons they resolved to keep, every evening after the singing-hour between seven and eight o'clock, an hour of examination, when each of them should, according as he should be inclined and without constraint, yet uprightly as before the eyes of God, and according to the best of his knowledge, declare what had passed in his soul throughout the day, what had come into his mind to ask in prayer for himself, for his brethren, for all the children of God in Christendom, and for these heathens, and finally what hindrances or offences had occurred to him in himself or from others. They would at the same time remind, and, if necessary, admonish and reprove one another; would take this from each other in love, and amend, and then would commit their wants to the Lord in fellowship, and thus help to bear one another's burdens.

They came to this conclusion the 10th of October, last year, and directly began their daily communication, at which they always spoke also particularly, if any thing in the daily reading out of the Bible had made an impression upon them with regard to their personal circumstances. When now all hindrances were removed out of the way, they prepared for a closer union; but first allotted some weeks for consideration, to try themselves privately concerning the following points, and then to talk them over in fellowship.

1. Whether they were convinced, that their call was from God?

2. Whether they were determined not to suffer themselves to be obstructed in their call, even if it should happen that they received nothing from Europe for their support?

3. Whether they could offer themselves up entirely to the service of the heathen, and would never abandon

don it till they were fully convinced in their conscience, that they had done all in their power as faithful servants, or till God discharged them from their call ?

4. Whether they were agreed in the means for attaining their chief end among the heathen, for instance, the learning of the language with prayer and faith, &c.

### § 5.

After some time, they opened their mind as follows:

Christian David said: He had received no other call to Greenland, but to accompany the brethren thither, and when he saw them settled, to return again, which call home he had now received, and would act in pursuance to it by the first opportunity. Yet he looked upon himself as engaged to have at heart the mission in Greenland, and to support it, where-ever he was, not only with his prayers, but with counsel and deed.

Christian Stach never looked upon his call from the beginning, as if he was to devote his whole life to the service of the heathen, even though he should see no fruit arising in ten years; he rather undertook this voyage upon trial, where, if nothing is to be done, one returns again; yet he would remain in his present call till God took him out of it, or till the brethren called him away.

The other three, Matthew Stach, Frederic Boehnis and John Beck would bind themselves in the strictest manner to this work, come life, come death; to believe where there was nothing to be seen, and to hope where there seemed nothing that could be expected; nor would they in any wise be induced to desert it, till they could appeal to God with the testimony of their conscience, that they had done all that man could do and venture in concurrence with God's help. Upon further consideration, they found themselves bound, not to leave the country without a Divine conviction, even though they should be desired to do it, but to give up their lives to the heathen. They would not previously hear, see or know, how and in what manner God would glorify himself in this work, neither

would they look at the inability of their bodily or mental faculties, but, in the strength of the Lord, persevere in the prayer of faith and fidelity, even though they should see no fruit come out of it in many years. According to 2 Cor. xi. they would by God's grace not let any man stop them of this boasting, to be chargeable to no one who did not count it a real pleasure to lend his share of assistance, though absent, to the salvation of the infidels; much less would they accept of benefits that might oblige them to any thing more than love. They would make it their cordial concern anew, to embrace all means conducive to winning the heathen, and would especially employ two hours every day in acquiring the language, &c.

The several tokens each of these had to avouch their call divine, they also mentioned, and particularly added this, that in prosecuting their voyage they had encountered more difficulties than they had before expected, and that, though God had helped them hither, yet they had never wanted for *pressures*, mockery and scorn, as is usual in the kingdom of the cross.

## § 6.

Accordingly these three brethren bound themselves on the 16th of March to the following points:

1. We will never forget, that in a confidence resting upon God our Saviour, in whom all the nations of the earth shall be blessed, we came hither, not on the principle of seeing, but believing.
2. The knowledge of Christ, how he effected on the cross the purification of our sins through his blood, and is the cause and source of eternal salvation to all them that believe, shall be the principal doctrine among us, which we will confirm by our word and walk, according to the ability God shall be pleased to give us, and by this we will endeavour to bring the heathen to the obedience of faith.
3. We will diligently endeavour to learn the language in love, patience and hope.
4. We will own and value the grace of each other, in honour prefer one another, and be subject to each other in the fear of the Lord.

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5. We will stedfastly maintain brotherly discipline, admonition and correction, according to the rule of Christ, and will withdraw from any one who doth not walk according to the purity of the Gospel, and will exclude him so long from the kifs of love and peace (which we do now introduce as a token of our true fellowship) till he humbles himself before God and the brethren.

6. We will do our outward labour in the name of the Lord, and if any one is negligent therein, we will admonish him.

7. Yet we will not be anxious and say: "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?" but cast our care upon him, who feeds the sparrows, and clothes the flowers of the field. Nevertheless we will at the same time take notice of the word of the Lord; "In the sweat of thy face shalt thou eat bread;" and that of the apostle, *Acts* xx. 34. "You yourselves know that these hands have ministered unto my necessities, and to them that were with me." And again: "I have shewed you all things, how that so labouring ye ought to support the weak." Upon this they received the holy sacrament, by which their hearts were strengthened in a particular manner in faith and love, and bound together in their common call.

#### § 7.

Now as it seemed that they would not always, at least not this year, be supplied with the necessities of life from Europe, they superadded some obligatory points besides, in order to prevent any solicitous cares about their subsistence, any fretfulness in case of want, and hard labour, or any disunion in fixing on the means requisite to provide a livelihood; and especially to prevent any one, out of a good design to serve the rest, particularly by a forced acceptance of favours, from selling himself and his brethren to the controul of others, and so tying their hands in the labour among the heathen.

Neither were they spared this hard trial, which also lasted longer than any of the former difficulties. The

foregoing year they were provided with the means of life by an eminent benefactor at court, but this time they were quite forgot ; nay some things that the brethren who came last could not take with them for want of room, were this time not so much as brought along. They had not applied to the congregation in Herrnhuth for assistance, nor did the brethren know how or in what they could serve them. They also did not so much as receive any letters from the congregation or any other friends, except a couple of encouraging ones from Professor Steenbuch a member of the Missions-college, and from the king's cup-bearer Mr. Martens. This circumstance occasioned them various heavy surmises.

We may well imagine, such a situation involved them in the deepest distress. Their total amount of provisions for the whole year consisted only of a barrel and half of oatmeal, most of which they bartered at the colony for malt, half a barrel of pease, and a small quantity of ship-biscuits. And out of this pittance they were to fit out Christian David for his voyage to Copenhagen, because the captain said he could not board him, though afterwards he messed with the sailors. The three missionaries at Good-hope compassionate indeed their case, and assisted them with their counsel and good deeds to the best of their knowledge and power. But because the Missionary Bing and his family were removed to Good-hope from Christians-hope on account of the scarcity of provisions, they were no more in a capacity to help them as they would have done. And, as if all things conspired to exercise them, it happened, that though they had been hitherto pretty successful in hunting and fishing, yet now they could get little or nothing ; for just this year there was a great scarceness both of beasts, fishes and birds. Therefore there was no other way for them, but to buy seals of the Greenlanders, as they themselves could not catch them. But as these barbarians soon got to know that they were in want, they rated their wares so much the dearer ; and not only so, but most of them, and especially those with whom they were best acquainted, and to whom they had shewn much kindness before, would sell them nothing at all.

Oftentimes, when they had been rowing round among them two or three days, their utmost entreaties could procure no more than half a seal or less; and when that was consumed, they were obliged to pacify their hunger with shell-fish and raw sea-weed, for that could not be eaten boiled. At length God, who ordered a raven to feed Elijah, disposed a strange Greenlander, called Ippegau, to come 40 leagues out of the south to them, and that man was impelled in his mind to offer to sell them all that he could spare from time to time. Once in summer, when they had lost their way among the islands, they had happened accidentally to come to this Greenlander. He received them with much kindness, took notice of their words and ways, and entered into a serious discourse with them. They thought no more of him in their distress, and would hardly have found him out again if they had sought for him. But he came of his own accord towards the end of the year, pitied their sad condition, and invited them to another visit. This heathen was the instrument God was pleased principally to employ to preserve the brethren's lives for some time. Thus they inured themselves to eat seal's flesh, and dished up the little oatmeal they had left, or that they earned from time to time at the colony, with the train the seal afforded. Those that know what the train of seals is, will be able to form some idea of what the brethren went through. Yet this was a delicacy for taste and digestion, in comparison to the old tallow candles they were obliged to use when they had no train.

This penury also augmented very much their toils and perils, for now they could not always wait for settled weather to embark on the ocean; but the cravings of hunger constrained them to throw themselves on the mercy of the raging billows in uncertain weather, in an old decayed hulk of a boat, and that for the space of 6 leagues or upwards. Once when they were got almost to land, they were hurried two leagues back by a sudden squall, and wetted through and through by the breakers, and in these wet clothes they were obliged to stay in the cold upon an island till the fourth day. Another time in November, having quite tired

themselves at their oars, they stayed all the night at an uninhabited place, and satisfied themselves with a little seals-flesh, which they had procured from a Greenlanders at a feast, though indeed they could eat but little for cold and fatigue. For want of a tent, they laid them down in a hole in the snow; and when that was stopped up by more driven snow, they were obliged to rise and warm themselves by running.

### § 8.

Before the departure of the ship, they were urged and pressed every body to go by all means to Europe, and come again the next year, because they could not see any way how they could subsist. When they answered: "The Lord our God can preserve us, and if he is not pleased to do it, we shall fall into his hands;" this was taken for self-will and temerity, nay as tempting of God. The Greenlanders also, who are so little used to reflection, pondered very much upon this circumstance, and could not comprehend what inducement the brethren could have to tarry here in the want of all necessaries, nay in anxiety, distress and contempt; although the proper aim of their being here, had been often explained to them. This steadfast perseverance might have excited esteem in other people, but it produced disdain in the Greenlanders, who know no other estimate of a person's worth, but his having much and his being able to give much. "Your countrymen (said they) are good-for-nothing people, because they have sent you nothing; and you will not act wisely if you do not go back again." Above all, the brethren were sometimes seized with an uncommon gloomy apprehension when they were among the infidels, and felt, besides the seeming impossibility of reaching their hearts, a great power of darkness. Therefore it would have been no wonder if they had been tired out, nor could any one have much blamed them if they had deserted their post. But they adhered to the word of promise, and believed that their Heavenly Father would not suffer his servants to perish for hunger. At that time they wrote as follows: "We commit our ways to the Lord. We know not what he intends to do with us, and as little do we understand

“ stand what his secret hand has been doing among the  
 “ heathen. So much we observe, that more trials  
 “ await us ; yet we believe that the issue will be truly  
 “ glorious, and when he has exercised us enough, and  
 “ found us faithful to him and the call he has given  
 “ us, he will not fail to let us see his glory. — Our  
 “ Bible-hour is a particular blessing to our hearts in  
 “ these circumstances, and he grants us many a solution  
 “ in our affair. We feel that he is with us and among  
 “ us ; and although people that look at things present,  
 “ and are insensible to future things, can neither see  
 “ nor comprehend matters in the beginning, and look  
 “ upon us simple servants either as fools, or conceited  
 “ men, who only want to begin something new and  
 “ erect ourselves a name, yet we firmly believe that  
 “ he will in due time prosper the work of our hands,  
 “ which is *his* work, and make it manifest that he  
 “ hath chosen and called us to this labour. May only  
 “ Jesus Christ, who is yesterday and to-day the same,  
 “ never withhold his grace from his poor and helpless  
 “ creatures, but keep us thro’ his strength willing to  
 “ serve the heathen at his beck, and then in time all  
 “ will issue to his praise.”

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 THE FOURTH YEAR, 1736.
 

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## § I.

**I**N this light the brethren beheld their circum-  
 stances at that time, and put themselves in a pos-  
 ture to meet more and harder trials, with their confi-  
 dence fixed upon the help of God, yet so, that they  
 could not see the ways and means how he would pre-  
 serve them, and accomplish his own aim, till the mo-  
 ment they took place. Their external need increased  
 as the winter advanced. However the boatmen were  
 kind as to spare a little of their weekly portion of oat-  
 meal upon Mr. Egede's proposal, and to sell it the bre-  
 thren, which they accepted with thankfulness. They  
 also earned some victuals of the Missionaries by their la-  
 bour, in writing, &c. But these gentlemen came at last  
 themselves into straits, and were obliged to send a boat  
 in May to the colony at Disco-bay to fetch provisions.

After all, the poor brethren had no better way to procure sustenance, than to travel about among the Greenlanders to buy it. But most times they came empty back, because their good friend Ippegau before-mentioned had frequently nothing himself, and not long after removed further from this place. As for the rest of the Greenlanders, they would not curtail the luxury of their dancing-feasts; and at one such banquet, which lasted the whole night, the brethren saw eleven seals devoured, whilst all their entreaties could not move the gluttons to sell them one bit.

As long as they could procure any of this food, though very unrelishing, they retained pretty well their health and strength, which they acknowledged the more thankfully as a divine benefit, because many of the colony were sick of the scurvy. But in the spring, when the Greenlanders themselves had no more, and came a begging to them, they were obliged to keep life up by shell-fish and sea-weed. Then their strength decayed so fast, that they could scarce manage the boat. Therefore once, when they had not drawn it far enough upon dry land for want of strength, it was very much damaged by a high tide and storm.

Sometimes they ventured in serene weather to embark in a kajak, and to angle for fish. But once one of them was overset by a sudden gust of wind and rolling waves, and would certainly have been drowned if a couple of Greenlanders, who were near at hand, had not lifted him up, bound him fast between their kajaks, and towed him to land. After that, they dropped this hazardous way of fishing, and left it to God's providence what he would please to bring within their reach.

He often cared for them wonderfully. Once the boatmen found a dead white-whale, and gave the brethren a couple of meals of it. Another time a Greenlanders left them a porpoise taken out of the belly of the dam, which was enough for a meal, after having eaten nothing but shell-fish for five days. When they were once coming home empty, a contrary wind forced them upon a desolate island, where they were obliged



to stay all night ; there they spied an eagle upon her nest and shot her, they were indeed obliged to climb up a dangerous place to get at the nest, but at last they got two large eggs ; and the creature itself, which weighed twelve pound, furnished them also with 88 quills for writing, which was an article much wanted by them.

In their diary of April they write : “ In our Bible-hour the examples of Elijah and Elisha were peculiarly emphatical to us, how the Lord sustained them in hunger and dearth. We can testify by experience that the same God lives still, and lets us enjoy his faithful nursing care in this Greenland desert, where it seems as if we were forsaken of all men, nay even by our brethren, and yet we certainly know that they can as little forget us before the Lord as we can forget them.”

§ 2.

They were very much strengthened in this confidence all at once, though but little profited for this year. It was thus : A Greenlander brought word to the Missionaries at the colony, from a Dutch ship lying 30 leagues south, that the captain had letters for them, which he must deliver into their own hands. Mr. Egede sent his son thither directly, though the brethren supposed that the captain meant *them*, and so it turned out. For the sloop brought them a cask with several sorts of provisions, and a letter from a friend in Amsterdam. On this occasion they write as follows : “ We were just then returned from a toilsome excursion, in which we could get nothing, and therefore were the more put to the blush through the visible help and wonderful hand of God. And as we had received no account from our brethren in Europe for two years, we were particularly invigorated and enlivened in our spirit, when we understood what grace and mercy the Lord had shewn to his people. We were told at the same time, that the captain would fain speak with us, and therefore would wait a fortnight longer in the south. Now since the brethren in Amsterdam desired that we would

“ would send them some account of our circumstan-  
 “ ces, and would inform them at the same time whe-  
 “ ther we had received this cask, which they had sent  
 “ as a trial, and whether they could serve us by this  
 “ channel, and if they could, that we should mention  
 “ what we wanted ; on these accounts we were very  
 “ desirous of getting to the ship ; but were at a loss  
 “ how our old leaky boat should be able to carry us  
 “ safe through the prodigious surges that in many pla-  
 “ ces roll from the ocean into the inlets, as well as  
 “ to make its way to the ship betwixt the many islands  
 “ and blind rocks. But as we had already seen a kind  
 “ direction of our Lord even in the Greenlander’s  
 “ mistake, and not bringing the message to us, but to  
 “ the colony ; because in consequence of that, those  
 “ gentlemen first sought out the vessel (which we then  
 “ would no-ways have been able to do) and brought  
 “ us just so much provision as would carry us thither :  
 “ therefore, we were induced to venture it in the  
 “ name of the Lord, and May 20th we set out on our  
 “ voyage. We took up our night’s lodging in a rui-  
 “ nous Greenland house eight leagues from our place.  
 “ The 21st we put from land in a hard rain and wind,  
 “ but happily it was in our backs, and by its assistance  
 “ we sailed 12 leagues, but were obliged to take up  
 “ our quarters at night upon a solitary island with  
 “ the heavens for our curtain. The 22d, having rowed  
 “ a while, we hired two Greenlanders to conduct us  
 “ four leagues, and then another as our pilot for the  
 “ remaining six leagues of the way to the ship. We  
 “ spent one day with the captain, gave him the desired  
 “ certificate, and set out the 24th on our return. On  
 “ the way back we bought some seal’s-flesh, and came  
 “ home the 27th unhurt, though heartily tired with  
 “ plying at the oar. The angel of the Lord had  
 “ guarded our lonely house in our absence, for we found  
 “ that some plunderers had attempted to open the door,  
 “ but had done no damage. On this voyage we be-  
 “ held the faithful leading of our Saviour, and thank-  
 “ ed and praised the Lord.”

The brethren could not pass over with inattention  
 this channel of procuring the necessaries of life, and  
 the

the rather, as it seemed then the only way of preserving their lives. Neither they nor any one else had intimated or desired any such thing of those friends in Holland; but God had put it into the heart of Mr. Le-long, who is well known as an author, to make an experiment, whether he could not transmit some stores by the Dutch ships to the brethren in Greenland. To this end he gave the captain a letter with a cask of several sorts of provisions, with an intention, that if they duly received those things, he would solicit the aid of other good friends, and send as much as would supply their wants next year. They accepted this generous offer, and chiefly desired, that in case they could send them nothing else, they would convey to them a good durable boat, which was an article they stood most in need of for their subsistence, and towards rendering less help from abroad necessary.

## § 3.

Now they waited with ardent longing for the arrival of the ships, and at length three came. The first ran in the 13th of June. But by this they received neither letters nor provisions. The captain, an honest pious man, expressed hearty compassion at their straits, and his concern that he could leave them nothing but a little salt, because he was ordered to the northern colony, whither he took young Mr. Egede as missionary. The last ship arrived the 7th of July; they did not receive half of what they wanted by it, and besides, their labour and consumption was greatly augmented by the increase of their family with four persons. But notwithstanding this, they were not a little revived and strengthened by the receipt of many letters and accounts, and by the additional force of new auxiliaries. These were, Matthew Stach's mother, a widow forty-five years of age, and her two daughters both single, Rosina twenty-two years old, and Anna twelve, and these three were to take the house-keeping upon them. George Wiefner was sent to conduct them hither, and it was left to his own option whether he would stay in Greenland or go back; he chose to go back the year following.

## § 4.

The venerable Mr. Egede returned to Denmark with this ship. So much has been already related of this truly wonderful man in all respects, whom God made use of as his signal instrument in beginning the mission in Greenland, that nothing remains for me but to mention the reasons of his departure, and the ensuing incidents of his life. He came to Greenland with the intention to offer up his life to the service of the heathen, and it is manifest how unmoveably he adhered to it, by his remaining there, when the people were in general carried away, and nobody was left but he, his family, and a few sailors, without any assurance of future supplies. His joy was extraordinary great when he received in 1733 the royal promise, that the Greenland mission should be promoted with fresh vigour. But in the very same year, when the Greenlanders were almost extirpated all over the country, and all the little children he had before baptized and instructed, either fell with the rest, or were carried to a great distance from their parents, his hope of effecting something durable received a great shock. Now he no longer saw what end his being here could answer, and he panted with as ardent a desire to go out of the country, as he once did to get into it. His children grew up, and he could not give them the education in Greenland which they should have. He himself was very sickly, and much enfeebled in body and mind by the great labour, and many cares and vexations he had met with; he could no more discharge his office with due alacrity, and waited for assistance adequate to the incumbencies. But when only three missionaries were sent in the year 1734, which he thought insufficient for so extensive a field, he determined to sue for his dismissal and to go to Copenhagen, that he might represent the state of the mission in person at the fountain-head, and procure a competent reinforcement for its successful prosecution. In the year 1735, he received his discharge in the most gracious terms, but could not resolve to take his wife across the ocean, who was fallen dangerously sick in the mean time, and therefore he staid another

ther year in the country. It pleased the Lord to take her to himself on the 21st of December. Mr. Egede himself drew her character in the following terms: "All the praise and panegyric with which I can crown her name, falls far short of what her piety and Christian virtues deserve. I will not expatiate on her excellencies in domestic life, nor describe what a faithful helpmate she was to me, and what a tender mother to her children; let it suffice to mention, how willing and compliable she was to submit to my will, as soon as she got an insight into the resolution I had formed of forsaking my people and native country to repair to Greenland, that I might instruct the ignorant inhabitants in the doctrines of Christianity. For though friends and relations vehemently importuned her, that if she had any regard for her own, for mine, or for our small children's temporal welfare, she should dissuade and withstand me in this project so absurd and frantic in the eyes of all men; yet, out of love to God and me, she was induced to join heart and hand with me in my undertaking, and like a faithful Sarah to go with her Abraham from her own people and from her father's house, not to some paradise, but to a strange and disagreeable heathen land. And it is known to many, with what patience, nay with what alacrity, she put her shoulder with mine, to bear her part of the labours and adversities we had to endure; nay how often she comforted and cheered up my mind, when it was disheartened and depressed by such reiterated obstacles and repulses." So far Mr. Egede. I have had occasion several times to mention this brave magnanimous woman, whom I may with propriety call a Christian Heroine; I will only add, that I have never heard her name mentioned by the brethren but with the most respectful and tender impression, as indeed she treated them upon all occasions as if they had been her children.

Mr. Egede's grief for this loss, consumed more and more his bodily and mental vigour, and at last he was attacked with a painful and troublesome scurvy. At length came the ship, by which he was to be carried from

from Greenland, after fifteen hard and seemingly fruitless years labour. He preached his farewell sermon on *Jf. xlix. 4.* "I said, I have laboured in vain, I have spent my strength for nought and in vain; yet surely my judgment is with the Lord, and my work with my God." After the sermon, he baptized a little Greenland boy, which was the first baptism the brethren had seen in Greenland. His farewell with them was affecting. They begged him to forgive all failings, and he assured them of his sincere love, which would make it a pleasure to him to charge himself with their concerns in Copenhagen as zealously as he had done here; he wished them the divine blessing and assistance in their call and office, and expressed a lively hope that God would still bring the affair in Greenland, which he must now leave full of heaviness, to a glorious issue. August 9th he set sail from Greenland with his youngest son and two daughters. The brethren sent Christian Stach with him as their deputy to Herrnhuth, to give a verbal account of their internal and external circumstances, as also of the state of their labour among the heathen, and to bring back an answer, because hitherto their letters could not always be properly conveyed. They arrived in Copenhagen September 24th. Mr. Egede had taken the remains of his wife with him, and they were interred in St. Nicholas's church-yard. Soon after he had the honour of an audience of the king. There he delivered in his sentiments how the mission might be prosecuted to advantage, and soon after he was made superintendent of the mission in Greenland, with a salary of 100*l.* per ann. and was ordered to found a seminary of students and orphans, whom he should teach the Greenland language, and from whom the missionaries and catechists were to be drawn. He spent his latter years in a recess with his daughter on the Island Falster, and there he closed his serviceable and honourable life, November 5th, 1758, in the 73d year of his age.

### § 5.

The brethren, as observed already, were increased with four persons, and one was now gone to Europe; thus



thus their family consisting of seven persons, they made a new arrangement of their domestic œconomy and employ; and Matthew Stach's two sisters being appointed, besides doing their part in household matters, to be helpers in the service of the Gospel among the Greenland women, therefore he gave them instruction in the Greenland language, wherein, to every one's surprize, they both made a great proficiency, especially the youngest.

They could not do much this year in their labour among the heathen. They had but few visits from them, because they were still unconcerned about spiritual things, and temporal advantages they could not expect to reap. Only in the spring some poor hungry creatures found their way to them, to whom they gladiy imparted some victuals when they had any themselves.

They had no opportunity this year for distant visits, and therefore were obliged to rest content with visits in the neighbourhood in quest of food. They found but few open ears, and still fewer desirous hearts. For the Greenlanders one while had no time nor inclination for it on account of business, or of a dancing match, and another while they would hear of nothing but news, and gave the brethren to understand, that they had heard and known and believed enough already of spiritual things, from persons that must needs be abler instructors than they were. At the same time they were not only heedless, volatile, and trifling under the instruction, but if the brethren tarried longer than one night with them, they used all sort of means to entice them to a conformity to their wanton dissolute ways. And when this did not succeed, but the brethren retained in all circumstances their seriousness and sobriety, then they tryed to tire them out by mocking and mimicking their reading, singing and praying with all sorts of droll anticks, or by accompanying it with their drumming and odious howling. They took occasion from their outward poverty to ridicule them with all manner of cutting sarcasms, which the brethren had by this time learned to understand, as well as their significant *mien*s and *gestures*. And if they

replied, that they did not stay here for the sake of outward advantages, and good eating and drinking, but for their souls sake, to teach them the will of God : Then they retorted with a taunting jeer: *Illiv'se Ajokarsaromarpisigut !* " Fine fellows indeed, to be our " teachers ! We know very well that you yourselves " are ignorant, and must learn your lesson of others."

The brethren bore such rudeness and mockery with calmness and serenity. But when the savages perceived that they could effect nothing this way neither, they insulted and abused their persons. They pelted them with stones out of sport, climbed upon their shoulders, took their things and shattered them to pieces, and tried to spoil their boat or to drive it out to sea. Nay one night the brethren heard a noise on the outside of their tent, and perceived that some body was striving to pull aside the curtains of the tent which they had fastened with a couple of pins. They went out to see who it was, and there they beheld a parcel of Greenlanders gathered about the tent, some with their naked knives in their hands, nor could they drive them away till they threatened them with their fire-arms. The brethren supposed at that time that they only came to cut their tent-skins to pieces ; but some years after, when some of the Greenlanders in these parts were converted, they were informed that they had conspired against their lives, in hopes that the other Europeans would not think it worth their while to revenge the death of such poor despised people. And as they also understood by the Greenlanders, that they were instigated and set on by some malicious persons, they delivered in an emphatical remonstrance to the Danish missionaries and the factor, that they should look that none of their servants behaved so contrary to humanity. They promised they would, and they kept their promise with a good effect.

#### § 6.

In the mean time the brethren did not give up their hope, and rejoiced if but one of the natives heard with pleasure, especially if he came of his own accord to hear. This year afforded them the first instance of the latter

latter case, and it was in a quite strange heathen man. I will cite their own words. " May 4th we went to the Sound to pierce cat-fish with a prong, and pitched our tent adjoining to four Greenland tents. But they soon decamped and fled further, because they did not like our being there. While we were fishing on the 7th, a perfectly strange heathen, who arrived this spring 50 leagues off from the South, came to us, and desired to see our things. We shewed him what things we had, supposing that he wanted to barter some Greenland food for our iron-ware. But he remained quite still for a while; at last he said, he had been with the *Pelleffe* (which is their way of pronouncing the Danish word *Praest* or minister), who had told him wonderful things of one that they said had made heaven and earth, and was called *Gud*. Did we know any thing about it? If we did, we should tell him something more, because he had forgot a good deal since. This made a deep impression on us, and we told him, as well as we could, of the Creation of man and the intent hereof, of the fall and corruption of nature, of the Redemption effected by Christ, of the Resurrection of all men, and eternal happiness or damnation. He listened very attentively to all that was said, stayed at our evening-meeting, and slept all night in our tent. Now, dear brethren, this is the first Greenlander, that has come to enquire of us concerning God and divine things; those in the neighbourhood have done no such thing, though spiritual writings have been read to them so many years. Therefore bring your offerings and prayers before the Lord, that he may arise and build his Zion even in this desert."

At the end of the year they write as follows: " All the books of holy Scripture, but particularly the epistle to the *Romans*, have been a fund to us, from which we have been enriched with many an emphatical truth, both with respect to the righteousness imputed by faith, and the promises of the conversion of the heathen. And as he will not repent of his gifts and calling, (*Rom. xi. 29.*) therefore our call

“ among the heathen here is of great importance to us,  
 “ though we do not yet see when or in what way the  
 “ end can be attained. But as we are positively as-  
 “ sured that the work is his, we assiduously endeavour  
 “ to do all that lies in our power towards it, and  
 “ commit the rest to him, whose both we and these  
 “ poor heathens are. But you may easily imagine  
 “ what a pain it is to us, that for want of a boat  
 “ (ours having been damaged by a high tide) we  
 “ have not been able to go to any of the heathen for  
 “ three months, and all that while not one has come  
 “ to us, and now they have no time, but are going  
 “ about to feasts. Thus, like poor prisoners, we ex-  
 “ ercise ourselves together in the language. May the  
 “ Lord interpose and send us help, for we wait with  
 “ longing for the salvation of these people.—Thus  
 “ we conclude the year 1736, with prayer and praise  
 “ for all the wonderful ways God hath led us in. He  
 “ has set us at large after many straits inward and  
 “ outward, and above all has proved himself to be  
 “ powerfully among us with his grace. We leave  
 “ our paths to him the approaching year, and only  
 “ wish that we and our work may be more and more  
 “ hallowed for him, and that we may be a more agree-  
 “ able offering to him in the service of his Gospel  
 “ among the heathen.”

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THE FIFTH YEAR, 1737.

§ I.

**T**HIS long and (for such lively people) irksome  
 inactivity lasted till May, but then they patched  
 up their damaged boat so far, as to be able to venture to  
 sea in it, though to their own and every body's surprize.  
 They write concerning it thus: “ Our call, and hard  
 “ necessity teach us to venture things, upon the hope  
 “ of an extraordinary help and preservation of God,  
 “ which we else neither could nor dared do without  
 “ tempting God.” And he every time helped them  
 through without any harm. Either they saw sufficient  
 warning of an impending storm, and could reach a har-  
 bour before it came, or if they were overtaken by a  
 sudden

sudden squall, they doubled their endeavours in sailing, rowing, and lading out the water, so that though much fatigued, yet they could always praise the Lord to see one another again alive.

They were not so pressed in their outward circumstances this year as the two foregoing, because they received a small portion of provisions by the last ship. And yet because their mouths were multiplied, and they could go no where abroad till May for want of a boat, they were often in straits enough; therefore their Diary notes it as a peculiar festivity, that in the Easter holidays they had eat bread once more, and each of them had a whole partridge for his share. They either bartered the malt that was sent them for pease, or ground it and boiled it into a soup, and drank water. Sometimes a Greenlander brought some bread to sell, that had been given him at the colony. When they could embark on the sea again, God prospered their fishery or reindeer-hunting to supply their want. And when they had caught nothing, Providence directed the Greenlanders to bring and offer them eggs. Once when they had caught nothing at all, they found a small dead seal in the sea with a dart in it, and the Greenlander that struck it brought them another to redeem his dart. Thus the Lord helped them from time to time. And that they might not be obliged to melt snow and ice in the room all the winter for water, as they had done hitherto, they tried to dig a well, and found so much water that they have never wanted since.

## § 2.

At length they were competently supplied with provisions, by the arrival of the ship on the 6th of July. Their fellow-helper Christian Stach returned in her, whom they had delegated last year to Germany. On his voyage thither with the reverend Mr. Egede, he had encountered four violent storms, and had experienced the Lord's miraculous interposition to his abasement, especially in the last tempest which beset them in a thick mist on the coast of Norway; it lasted only an hour, but it almost overset the ship, and dashed

thirty vessels to pieces on the Norway coast. From Copenhagen he travelled through Holfatia and Hamburg to Magdeburg, and gave some account of Greenland to the Lutheran Abbot Steinmetz, who had done some considerable services to the Moravian brethren during his former cure at Teshen in Upper-Silesia. From thence he proceeded to Herrnhuth, and having there refreshed himself in body and soul for three weeks, informed the congregation of the state of the mission, and recommended it to their prayers and support, he set out again first to Jena, where he visited the late Rev. Mr. Brumhart and the rest of the students who were in some connexion with the congregation; and then he came to Frankfort on the Mayn, in hopes of meeting the Count there. Here he found Christian David among others, who, tho' absent from Greenland, had faithfully borne their affairs on his heart. But as the Count was gone to England, he hastened thither, related by word of mouth the past circumstances of his brethren and the mission to him and his fellow-labourers, and desired their counsel and support. They made their observations on several things, bid him be of good courage, and cheered him with the example of the mission in St. Thomas's, which was already in a flourishing state, but they could give him but little advice relative to their particular circumstances. With respect to their outward support, they promised to do all that was possible, and took the necessary steps to it directly.

During his stay in Herrnhuth, *Christian Margraf* had offered himself to the service of the heathen in Greenland, and travelled with him to Holland, where his call was confirmed, and the ordination to his office imparted to him, by the laying on of the hands of bishop David Nitschman. They travelled from Amsterdam, in the name of God, to Copenhagen, and, with the royal permission in very kind terms, set sail May 11th for Greenland, where after many difficulties they arrived in a haven four leagues distant from the colony, July 5th. But a storm from the south drove the vessel upon a rock, where it remained twelve hours in such a perilous posture, that they could see the keel



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## RELATION OF NEW-HERRNHUTH, 1737. 373

keel of the ship at low water ; yet they got her off without any damage. The next day they were received and conducted to their habitation by the brethren, with mutual joy and thankfulness, and afterwards each was introduced into his proper employ.

## § 3.

By these brethren they received an account, that their friends in Holland would send them a new boat by the whale-fishers, which they should receive at the outermost islands. Accordingly they waited twice for several days together, but all in vain ; therefore, they could think no other but that the ship and boat were shipwrecked. This supposed loss was so much the more painful to them, as they could scarce venture abroad any more in their old leaky boat. They write concerning it as follows : When we look at our boat, it makes us shudder ; it was given us when its owners were afraid to use it any longer ; and when we had spent great labour in fitting it up, it was damaged again, and again repaired ; but now 'tis grown so very rotten and leaky, that we can run our knives through it, therefore we are at a loss how to get to the heathen, and we wonder every time we get home alive. But we commit our circumstances to him who best knows our call, our mind and our distress ; and often sing : " A man may wholly lose his road, — Yet " ne'er must lose his faith in God."

They had reason enough to fear the loss of the ship and boat, for there was this year an unusual cold season, when strong drink froze in the warm rooms, and people's faces froze even in May, and there were also frequent storms, in one of which the captain that brought the brethren the cask from Holland last year, lost his ship in a haven 120 leagues south of Good-hope. The crew saved themselves and some provisions in two boats, but they were obliged to go above 200 leagues to search for a Dutch ship.

The boatmen at the colony met with several misfortunes too ; once when a sudden tempest arose, and they were making for a place of safety, they with their

boat were forced away, and the brethren were obliged to go to seek for them, who after three days found them unhurt indeed, but almost frozen and starved to death. But the greatest fatality these boatmen had to struggle with was in December, when, as they were returning from a trading voyage, and were got within four leagues of home, a violent wind drove them among ice, and there they were impounded and tossed about in the sea by mountainous waves for the space of four days. At length they recovered land, but it was 28 leagues back; when they were all landed, the wind tore their boats loose and drove them away to sea. Happy for them, they got to a Greenlander who lodged them several days, and conveyed them half the way home by water. Then they were obliged to set out on foot in violent cold weather over this rough hilly country, and after two days march they came to some savages who directed them home the rest of the way.

## § 4.

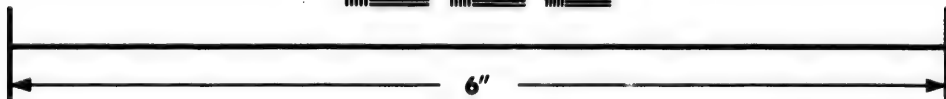
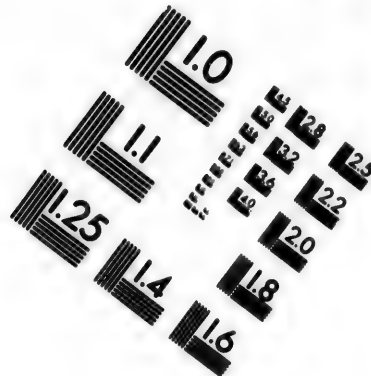
But to return to the brethren; as opportunities failed them to address themselves to the hearts of the heathens, they were obliged to confine themselves to learning the language and to their own edification. In their Bible-hour, they read the psalms through, and begun once more the epistles of the Apostles. They made remarks here and there, which I shall pass over, as it is not a branch of their history, though they are more systematical than one could have expected of them. However, I will cite one meditation, as applicable to their external poverty hitherto, and the seeming fruitlessnefs of their labours. They write, " In the beginning of the year, on reading 2. Cor. viii and ix, where the Apostle writes concerning the contribution for the saints at Jerusalem, we called to mind that we are obliged to live here in Greenland on such contributions. Now, though we see that we shall scarce be able to maintain ourselves by the labour of our own hands, yet we can't help wishing, if it was possible, that we could subsist without

" without help and benefactions from without. Not  
 " because we should regret being indebted to our  
 " friends (though on account of strangers and such as  
 " are fond of every occasion of reproach, we shall  
 " always be scrupulous even of this, that we may not  
 " fall under the censure of scorers), but because it is  
 " very natural, even for children of God, to be tired  
 " out if they do not soon see the fruit of our labour.  
 " Now we ourselves do not yet see, when and how  
 " it may arrive so far, that we shall be able to re-  
 " joice in any blessing springing up among this peo-  
 " ple, especially as we have yet no sufficient oppor-  
 " tunity to learn their language perfectly, in order  
 " to express what our hearts think about them. But  
 " we shall and will shew all the faithfulness that is  
 " in our power in the part committed to us, and be-  
 " lieving in him whom we do not see as if we saw him,  
 " we fully hope, that he will disclose to us one of  
 " the many thousand ways and means, that are as yet  
 " in the secrets of his cabinet, how we are to exe-  
 " cute his commission to his honour. And we hope  
 " also in simplicity that our brethren and friends in  
 " Europe, who endeavour to promote the salvation  
 " of these infidels by their adjutory benefactions, may  
 " be of the same mind. In the mean time, it is cer-  
 " tain, we enjoy every morsel with thankfulness and  
 " gratitude towards our benefactors, nor do we forget  
 " them in our prayers."

## § 5.

Who can wonder that they were troubled at their  
 unfruitfulness, after they had spent five years with all  
 imaginable faithfulness in a successful labour on the  
 heathen? Who can wonder that they should be con-  
 cerned, lest their superiors and benefactors should be  
 discouraged and with-held (if not by the expence, yet  
 by all kind of misconstructions concerning this under-  
 taking) from risking any thing more on it, especially  
 as by this time they had heard, that their unprofitable





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labours were derided in many places \*? But they comforted themselves under this reproach, and extracted hope out of it from the example of our Saviour, who also met with this taunt: "Physician, heal thyself."

A person that had known the heathen, that had seen the little benefit from the great pains hitherto taken with them, and considered that one after another had abandoned all hopes of the conversion of these infidels, and some thought they would never be converted till they saw miracles wrought, as in the Apostles days, (and this the Greenlanders expected and demanded of their instructors); one that considered this, I say, would not so much wonder at the past unfruitfulness of these young beginners, as at their steadfast perseverance in the midst of nothing but distress, difficulties and impediments internally and externally, and that they never desponded of the conversion of these poor creatures amidst all seeming impossibilities.

Hitherto they had not seen the least trace of an abiding blessing and impression from the truths that had been held forth unto them. The Greenlanders that came from a distance, were stupid, ignorant and void of reflection, and the little they could tell them at a short visit, even if it was heard with some impression, died away presently in their perpetual wanderings. Those that lived constantly at Ball's-river, and had been instructed so many years, were not grown better, but most of them worse; they were disgusted, tired, and hardened against the truth. They resolved to hear no more without a present, for they would be paid even for lending their ears. As long as they were told any kind of news, they hearkened with pleasure; they could also bear to hear some little histories out of the

\* A certain writer applied in mockery the poet's words to the Greenland brethren; *Nos numerus sumus, et fruges consumere nati*. When this was communicated to the Count, he spread it before the Lord with a sorrowful heart as Hezekiah did, and ceased not to pray him that he would take away this reproach from his servants for the sake of the bitter sufferings of Jesus, and soon after he declared his hope, that the answer was not far off. And behold, in the very same year, he was rejoiced with the account of the first converted Greenlanders.

Bible, and the Miracles of our Saviour and his Apostles. But if the missionaries would teach them the right notions of the nature and attributes of God, of the fall and the corruption of the soul, of God's wrath against sin, of the necessity of an atonement, of faith in Jesus, of the means of grace, of the cure and sanctification of the ruined disordered soul and body, of the example of Christ, and of eternal happiness or misery; they were sleepy, said yes, to all, but slunk away presently. Or else they shewed their dislike openly, and began to talk of their seal-catching; or they excused themselves, that they could not understand and comprehend it. "Shew us the God you describe (said they), then we will believe in him and serve him. You represent him too sublime and incomprehensible, how shall we come at him? Neither will he trouble himself about us. We have invoked him when we had nothing to eat, or when we have been sick, but it is as if he would not hear us. We think, what you say of him is not true. Or, if you know him better than we, then do you by your prayers obtain for us sufficient food, a healthy body, and dry house, and that is all we desire or want. Our soul is healthy already, and nothing is wanting, if we have but a sound body and enough to eat. You are another sort of folk than we; in your country, people may perhaps have diseased souls, and indeed we see instances enough in those that come here, that they are good for nothing; they may stand in need of a Saviour and of a physician for the soul. Your heaven and your spiritual joys and felicities may be good enough for you, but this would be too tedious for us. We must have seals, fishes and birds. Our soul can no more subsist without them, than our bodies. We shall not find these in your heaven, therefore we will leave your heaven to you and the worthless part of the Greenlanders; but as for us, we will go down to Torngarsuk, there we shall find an exuberance of every thing without any trouble."

Thus they endeavoured to ward off, or even to ridicule, every thing that might excite a wholesome saving concern

concern in their souls. I dare not mention their prophane mockery at the mystery of the Holy Trinity and the Holy Sacrament, which some of the savages had heard or seen something of. When they were in a humour for it, and had no threats nor imposed silence to check them, there was no truth too sacred for them to display their wit and banter upon; for the most stupid Greenlander can however misuse his understanding.

In the beginning, people accounted them virtuous, because little or no vice was perceived among them. And they themselves knew as well how to value themselves, and despise others, on account of the absence of certain vices which break out among others, as many in Christendom do, who endeavour to pacify themselves with their bare honest life and their self-righteousness. But by degrees their admirers found, that their outside morality only sprung from the fear of an ill name, and their celebrated hospitality had no other ground but the love that sinner and heathens have to those of their crew, according to the description our Saviour gives of them, that they "give only to those from whom they expect as much again."

#### § 6.

All this was far from yielding any hopeful prospect of the conversion of the Greenlanders. But this was not all, they withdrew from the company of the brethren, as people that did not suit their purpose. Indeed in June many of them fled to the Europeans, because a report was spread, that the Southlanders would come and murder the Greenlanders in these parts. But when some boats full of these formidable guests arrived, the Missionaries got an opportunity to lay the doctrine of Jesus on their hearts as well as on the others, though they yet saw no way how the light of the Gospel would be able to break through the thick darkness with which these people were benighted. But alas, as soon as these strangers were packed off, the visiting was over, and the brethren saw themselves necessitated to search after their acquaintance among the islands

islands in their old leaky boat. I will only specify one such visiting-voyage, and represent the condition of the heathen at that time in the Missionary's own words.

They set out in November to go to Kangek, but were driven by contrary winds to the southern islands, where they met with many known and unknown Greenlanders, and among the rest found Ippegau, who two years ago under God's particular providence had kept them alive with seal's flesh, and since that time had been in the south. They were kindly received by these people, and though in a couple of days they gave them to understand that they wanted them to go back, yet they were prevailed on to give one of the brethren leave to live a little while with them for the sake of improving himself in their language. Accordingly Matthew Stach staid a month with them, and wrote his brethren the following account of them :

“ They are very variable in their behaviour, as you  
 “ know they always are. Sometimes they are cross,  
 “ and sometimes kind towards me. In the beginning  
 “ I could talk a great deal with them, and now and  
 “ then I read them a passage out of the New Testament,  
 “ but now their desire of hearing is over. I have told  
 “ them the reason why the Son of God was obliged  
 “ to die, but they have no ears for such things, and  
 “ desire me to go out with them and call upon God's  
 “ Son to send them seals, because they are in want.  
 “ I am often shocked at their woeful state. What I  
 “ tell them of divine things, is only a subject for their  
 “ chit-chat and laughter. On the other hand, they  
 “ extol their sorcerers, who can vanish out of their  
 “ sight, can glide along an invisible rope to the hea-  
 “ vens above and to the abysses beneath, and com-  
 “ pel the infernal powers to unchain the captive seals.  
 “ And when I shew them the absurdity of such  
 “ romantic fictions, and describe the true state  
 “ of heaven and hell, they frown in anger,  
 “ bid me hold my tongue, and so march off.  
 “ Another time they tell me, they believe all I say,  
 “ would have me stay longer with them, and learn  
 “ their language, that I may be able to tell them more.

“ But

" But this good-will is but of short duration. Once  
 " they danced two whole nights running; I believe  
 " there were 150 people together in the house; some  
 " of them tried to affront and teaze me all manner of  
 " ways, and they drummed and bellowed so horribly  
 " during their dancing and singing, that they made  
 " my ears ake. But I directed my heart to the Lord,  
 " and interceded in secret for the salvation of these  
 " poor souls. The next day it rained very hard; then  
 " they would have me pray to the Son of God, because  
 " he was almighty, to give them good weather, that  
 " the wet might not run through the roof into their  
 " houses. I told them, there was no necessity to  
 " pray for that, because they only need spread their  
 " tent-skins upon the roof, and then the rain could  
 " not soak through; they should rather pray with me  
 " to God to be gracious to their souls. But they  
 " only laughed at me, and told me, they understood  
 " nothing of the matter, nor did they stand in need  
 " of it; though for me, perhaps it might be good.  
 " And indeed in general they treat the name of God,  
 " and what they have heard, and declared their belief  
 " of so many years, in a very contemptuous and spite-  
 " ful manner. They frequently ask questions, which  
 " sound very foolish, and yet contain deep-invented  
 " satyrs upon the truth. My soul is often in a flame,  
 " when they mock my God. However, the children  
 " all love me and run about after me; sometimes I  
 " call them together, speak with them, and ask  
 " them some questions. They hearken with pleasure,  
 " but it is hard to keep them in an attentive mood, for  
 " as soon as their eye or ear is amused with some  
 " other thing, away they run after it, and what they  
 " heard before is instantly forgot. I was once reading  
 " something to a Greenlander, and when I read this  
 " expression: *We should despise earthly things*, he said,  
 " *Saag*, Why so, I pray? I informed him, that God  
 " had created mankind not only for this transient  
 " earthly life, but for an everlasting life, and that it  
 " was the unhappy effect of the Fall, that men concerned  
 " themselves solely for the body and had no care for  
 " their immortal soul, nor for that state where they  
 " are

“ are to be fixed for eternity, when Jesus Christ shall  
 “ come to judge the world, and shall conduct those  
 “ that believe to heaven, but shall consign over the  
 “ unbelievers and the wicked to the devil, and cast  
 “ them into unquenchable fire. Hereupon the Green-  
 “ lander replied : If the Son of God is such a ter-  
 “ rible Being, I do not want to go to heaven. Then  
 “ I asked him, If he would go to hell-fire ? He an-  
 “ swered : No, he would not go there neither, but  
 “ would stay here upon earth. When I made it clear  
 “ to him that no man can stay always on earth, but  
 “ all must die, and after death must go to a good or  
 “ bad place, he mused a while and then said, he did  
 “ not know that, nor did he like to hear any more of  
 “ it. At last he said, he must go a fishing, his wife  
 “ had no victuals, and he had no ears to admit such  
 “ incomprehensible things.” &c.

So little was effected on the Greenlanders by speak-  
 ing to them of the Attributes of God, of eternal sal-  
 vation or damnation, or of Christian duties. Some-  
 thing else was requisite, and that something must be  
 given from above, and accepted in child-like simplicity  
 and humility.

### § 7.

The past Difficulties and the poor appearance of the  
 Greenland mission, and also the faithful mind and pa-  
 tient perseverance of the missionaries, was briefly and  
 lively expressed in some verses, that the youngest mis-  
 sionary Frederic Boehnish composed and sent abroad  
 in this year.

1. Here is a little company,  
 Who through thy grace have chosen thee,  
 Who count the tedious hours and days  
 Till thou diffuse thy cheering rays,  
 And bid us let these heathens know,  
 Thy grace, thy choice, enfolds them too.  
 For thou art He, the Scripture calls  
 The Saviour promis'd unto souls.

2. Our



2. Our tongues are slow and heavy hung,  
 Yet they have learnt the Greenland tongue;  
 Faith did this obstacle break through;  
 But now, alas, comes something new,  
 Both young and old, too plain we feel,  
 Have hearts as hard as stone or steel;  
 Nay, much besides obstructs our call.  
 Were we not hir'd \*, we'd leave it all.

3. On ev'ry side their hearts are hard,  
 With locks and bolts secur'd and barr'd.  
 If we accost the hoary head,  
 He gives no ear to what is said;  
 Or tell the children, of the star  
 That brought the wise men from afar  
 To see the child for heathens born,  
 They call the wise-men fools in scorn.

4. Yet certainly 'twould be a shame  
 To see no more of that love's flame,  
 Which Jesus felt for ev'ry soul,  
 Here in this rigid northern pole;  
 Particularly since we stand  
 United in the brethren's band.  
 O my Immanuel, no land  
 Can thy grace, at its hour, withstand.

5. My God, thou seest them take their swing,  
 Avoiding thee, and ev'ry thing  
 Whereby they might to thee be turn'd;  
 Thus Satan boasts, and thou art scorn'd.  
 Remember Jesu's torments great,  
 Thy Son! ah, his reward compleat,  
 How, to his grief, is it with-held!  
 The heathen are his portion stil'd.

6. The thoughtless world may laugh its fill  
 At our proceedings, if it will,  
 And ask, what we a feeble few  
 So many years in Greenland do?

\* As labourers in the vineyard, *Mattb.* xx.

Our tongues shall never hold their peace,  
 We'll watch the dragon's crafty ways,  
 And strive to save the heathen here.  
*Lo ! now, they well-inclin'd appear \*.*

## THE SIXTH YEAR 1738.

## § 1.

THE brethren began the sixth year also in faith without seeing, as unfruitful labourers who were prepared to endure all reproach on account of their successful toil, and many heavy things besides, yet without letting their courage drop or abandoning their hope; though they did not yet see how near the help out of Zion was, and that the Lord would this very year extend his mercy to the poor Greenlanders, who were bound in chains of darkness.

In the beginning of the year, the heathens visited them frequently, nay almost every day, yet commonly nothing but hunger drove them. The brethren supplied them as well as their circumstances would admit, and took that opportunity to excite a true hunger in them after the word of life, accompanying their endeavours with hearty supplications to the Lord. They also attentively took notice whether they could perceive any disquietude or trouble of mind in those that tarried with them some days, or any accusation of conscience when the poor creatures did any thing bad; but they found their understanding so darkened, that they could not comprehend what sort of thing conscience must be; and one thief, to whom they explained at large the sin of stealing, was presently after caught in all sorts of theft.

Among those hungry guests, there was a young Greenlander whose name was Mangek, who offered to come and live with them constantly if they would maintain him, and he on the other hand would give

\* The last words were alter'd so at the end of the next year, when the first account arrived in Europe of Greenlanders, who desired to be converted in good earnest.

what he caught to them. They did not believe that he would stay longer than the famine lasted; however they took him in, as an instrument sent them from above for their learning the language more fundamentally. They began to instruct him daily, and particularly to direct his attention to the state of his heart. At first they perceived no difference between him and the other blind heathens; but by and by they observed by his behaviour, that something was going forward in him, on which account the other savages began to persecute him; and when they could not entice him to leave the brethren, nor to follow their heathenish practices, they tried by artifices to induce the brethren to force him away, charging him with having secretly purloined several things. But, after strict examination, it was found that they had wickedly invented their accusations, as they themselves were forced to own. By degrees they perceived some emotions in his heart, especially when they prayed with him, during which the tears generally stood in his eyes.

Now though this first Greenlander afterwards went away again, notwithstanding the many stirrings he had felt; yet he afforded them a little refreshing taste of joy in the beginning. Therefore they write at the end of May: "We have some little hopes that our Redeemer will step forth in his bleeding form, and display the exceeding great power of his blood on the hearts even of the benighted Greenlanders. But how does it abase us when we read in the accounts received by the ship, that our brethren's labour is attended with the full blessing of the Gospel in all places, among christians and heathens, especially in St. Thomas's, while poor we in a manner go away empty. But courage, dear brethren! and believe with us that our Lord will still at last do glorious things in Greenland. Meanwhile, we will not intermit our prayers and supplications for the salvation of these poor people, that the power of our Redeemer's blood may be apparent on their hearts."

## § 2.

And now this their hope began to come to a completion; for a couple of days after the above lamentation about their unfruitfulness, and invocation of the power of our Redeemer's blood, the first Greenlander, a wild Southlander quite unknown, who had never yet heard a word about God, was solidly awakened by the doctrine of Jesus's sufferings: By which the promise began to be fulfilled, which the brethren had received at their first entrance into the country \*, *viz.* *Rom. xv. 21.* "To whom he was not spoken of, "they shall see," &c. I will relate this important event in their own words †.

"June 2d, many of the Southlanders that went by here, visited us. John Beck was just writing out fair, part of a translation of the Evangelists. The savages wanted very much to know what was contained in that book. He read something of it to them, and took that opportunity to enter into a discourse with them. He asked them, if they had an immortal soul? they said, yes! He asked again, Where their soul would go when their bodies died? Some said, up yonder; and some said, down in the abyss. After he had set them to rights, he asked them, Who had made heaven and earth, man, and every thing visible? They replied, they did not know, nor had they ever heard, but it must certainly be a great and opulent Lord. Then he told them, how God created all things good, particularly man, but man revolted from him through disobedience, and was plunged into the most extreme misery and ruin. But he had mercy upon him, and became man, that he might redeem mankind by suffering and dying. Now we must believe in him, if we would be saved. Hereupon the holy Spirit prompted this

\* See p. 327.

† The word of this day was very remarkable, with reference to their past fruitless labour on the heathen, and the now ensuing durable blessing. It was *Isa. lxi. 23.* *They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their off-spring with them.* Thus were the off-spring of those blessed of the Lord, I mean, the long-oppressed and forgotten United Brethren, comforted about their past unfruitfulness.

" brother to describe the Agonies and Death of Jesus,  
 " with more and more energy, and he exhorted them  
 " with an affected heart, to think seriously how much  
 " it had cost our Saviour to redeem us, and on that  
 " account they should by no means withhold their  
 " hearts from him, which he had earned at so dear a  
 " rate; for he had been wounded, shed his blood and  
 " died to purchase them, nay he had endured such  
 " anguish of soul, that it made him sweat blood. At  
 " the same time, he read out of the New Testament the  
 " history of our Saviour's conflict on the Mount of  
 " Olives, and of his bloody sweat. Then the Lord  
 " opened the heart of one of them, whose name was  
 " *Kaiarnak*, and he stepped up to the table, and said  
 " with a loud, earnest and affecting voice: " How  
 " was that? tell me that once more; for I would fain  
 " be saved too" \*. These words, (says the brother)  
 " the like of which I had never heard from a Green-  
 " lander before, penetrated through my very marrow  
 " and bone, and kindled my soul into such an ardour,  
 " that I gave the Greenlanders a general account of  
 " our Saviour's whole life and death, and of the coun-  
 " sel of God for our Salvation, while the tears ran  
 " down my cheeks. In the mean time the rest of the  
 " brethren came home from their employments abroad,  
 " and began with joy to tell the heathen yet more of  
 " the way of salvation. Some of them laid their hands  
 " upon their mouths, as is customary among them  
 " when they are struck with wonder. Some, who had  
 " no relish for the subject, slipped away secretly; but  
 " others desired we would teach them also to pray: and  
 " when we accordingly prayed, they repeated it many  
 " times over, that they might not forget it. In short,

\* A couple of months before, they wrote: " One of the heathens vi-  
 " sited us, and we told him what induced us to come into their country,  
 " viz. because they were so very ignorant of divine things, and if they  
 " continued so, they could not go to God. Therefore we would instruct  
 " them in the knowledge of God and his word, and if they embraced it,  
 " and strove to follow what was good, they would go with us to God when  
 " they died. He hearkened diligently, but was at the same time quite  
 " still and unmoved." As the matter propounded differs, so does the  
 " effect too. " Now, when they heard This (namely about Jesus that was  
 " crucified, and who was both Lord and Christ) they were pricked in their  
 " heart, and said: What shall we do? Acts ii. 36, 37.

" there

“ there was such an agitation and stirring among  
 “ them, as we had never seen before. At taking leave,  
 “ they promised to call upon us again soon and hear  
 “ of this matter again, and they would also tell the  
 “ rest of their people of it.

“ June 11th, some of them came again, and staid  
 “ all night with us. Kajarnak knew still a great deal  
 “ of what we had told him, and could say somewhat  
 “ of the prayers. He said, he would now go to his tent,  
 “ and tell his family, especially his little son, these  
 “ great things.

“ The 18th, a great number of Southlanders visited  
 “ us again. Most of them had no ears to hear. But  
 “ we discern more and more that Kajarnak has got a  
 “ hook in his heart, that he will scarce lose again.  
 “ He has always something in his mind, either a short  
 “ ejaculation, or a text that he has heard of us. He  
 “ also told us, that he was often reminded in his inward  
 “ man to pray. From that time he visited us more  
 “ frequently, and at last came to live entirely with us.  
 “ When we speak to him, he is often so affected, that  
 “ the tears roll down his face. He is a very particular  
 “ man; whom we cannot but wonder at, when we  
 “ consider the great supineness, and stupidity of the  
 “ Greenlanders, and that they can comprehend no-  
 “ thing but what they are daily conversant with. But  
 “ this man scarce hears a thing twice, before he un-  
 “ derstands it, and retains it in his mind and heart.  
 “ At the same time he shews an uncommon love to  
 “ us, and a constant desire to be better instructed,  
 “ so that he seems to catch every word out of our  
 “ mouths, which we have never perceived in any  
 “ Greenlander before. O dear brethren, how many  
 “ an agreeable hour have we now, after so much sor-  
 “ row, when we speak and pray with this man! Help  
 “ us to entreat the faithful Saviour, that he would  
 “ shed abroad his light all over this nation, and give  
 “ them ears to hear and hearts to understand, and that  
 “ he would hasten his work of grace on this firstling,  
 “ that we and you may soon see his glory in Greenland  
 “ according to our hope; and as for us, we have now  
 “ an antepast of it. The Lord be praised for the lit-



"the he gives us to see, and for letting us attain the  
 "aim of our faith in a small degree, after having  
 "waited five years in a believing hope."

## § 3.

What David says, was soon exemplified in this Greenland: "*I believed*, and therefore have I *spoken*; but I "*was sore troubled*." His family or tent-companions, consisting of nine persons, were the first that were brought under convictions by his word and walk; and before this month was out, three large families of Southlanders came with bag and baggage, and pitched their tents by the brethren. They came to hear the joyful news of their redemption; and when the brethren could find no words to express themselves sufficiently intelligible, *Kajarnak* helped them, out of the fulness of his heart. They were all very much moved, and several, nay even some that had been opposers at first, declared that they would now believe, and would stay there the winter, with *Kajarnak*, though but few kept their word. Most of them went away soon after upon the reindeer hunt; they took leave with tears, and promised to come again towards winter. But *Kajarnak* would not go with them, for fear his soul should suffer harm, which alas! was the case with the rest of them; for though they came again, yet they were grown very wild, and after some time they went quite away. Poor *Kajarnak*, having no tent of his own, was brought into great straits by it. The brethren offered him their own dwelling, though it was but very small. But he only desired a couple of skins for a tent, and said, that this was the third time his friends had forsaken him, and taken with them the women's-boat and tent, which he had shared in the building of, because he would not follow their mind. From this circumstance it may be gathered, that there was a work of grace in him even before he had heard of his Creator and Redeemer, though he himself did not understand it, and therefore the word took fire in his heart at the very first preaching.

Indeed the brethren were always in concern lest his friends should entice him away; for they took all opportunities

opportunities to exaggerate the difficulties of his new way of life, and the bondage he would be under in comparison to their wild unbonded freedom, and at the same time to make the teachers contemptible, and their doctrine, morals and amity suspicious. But as he was very different from the generality of the Greenlanders in point of sincerity and openheartedness, and ingenuously disclosed to the brethren the good and bad reports propagated concerning them among the heathens, and always conferred with them about every thing he intended to take in hand, and whenever he formed a resolution, always stood to his yea and nay; therefore they could console themselves, that amidst all the temptations he was exposed to, He that [had begun the good work in him, would accomplish it.

And in truth, he shewed an uncommon steadfastness and precaution for a beginner, in all the allurements and mockeries he met with. When they despised him and his teachers, instead of long vindications, he only replied: "And yet I will stay with them, and hear the words of God, which have once tasted so well to me." If they would hear him, he spoke; if they reviled him, he held his peace, after he had borne his testimony to the truth in a few serious words. At last he effected so much upon his nearest friends, that they resolved to move again to the brethren; and when the brethren went to fetch them, some other families begged they would allow them a place, and assist them in building a house, which was promised them with joy.

## § 4.

Thus in the beginning of October, when the snow and frost sets in, and the Greenlanders remove out of their tents into their winter-houses, above 20 persons were lodged together in two houses, tho' one of them was afterwards deserted again. The brethren began a morning and evening-hour for prayer and catechisation with the two remaining families of Kajarnak and his relation *Simek*, and on Sundays a passage out of the Bible was read and explained to them. They took five persons, whom they could look upon as the nearest

candidates for baptism, into a more close tuition, and they began a school with five children. Although this school gave them a good deal of trouble in the beginning, because the Greenland children are not easily to be kept to one thing, nor are they accustomed to any kind of education, and the parents themselves could not see the use of reading and writing; yet, after much trouble and talking, they brought it so far that some began to read.

When the Greenlanders were sick, the brethren were obliged to be their doctors, and though they themselves were inexperienced, yet the Lord blessed their few medicines in various cases. Concerning this they write :  
 “ We have no wonder-working faith, nor do we desire it, but yet we see that God blesses the medicines  
 “ that our brethren have sent us in kind love, not only to bodily cures on the Greenlanders, but to increase their confidence towards us ; so that they are  
 “ more attentive when we point out the human misery,  
 “ and display the love of God ; and can we be of  
 “ any service to the bodily health of these poor people,  
 “ it will without doubt have a good effect upon their  
 “ souls.”

Two invalids wanted to have a form of prayer adapted to their circumstances, and we indulged them in it, though we informed them at the same time, that they might always and in all places spread their complaints before our Saviour out of their own hearts. When they replied, that they did not know suitable words for it ; the brethren set their children as a pattern before them, who simply tell their desires to the parents without studying for words, and are directly heard. Through the power of the Gospel, these new comers also kept from sinking under the trial of sickness ; and though the common Greenlanders have a more dreadful fear of death than any nation, yet there was but little of it to be perceived in these even unbaptized beginners ; Kajarnak declared in a very bad fit of sickness, that he had no freedom nor inclination to beg of God for his bodily restoration, but was resigned to him to do with him according to his own will.

This

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This lovely beginning did however soon admit of an occasion for admonition and correction. At the return of the sun at the winter solstice in December, they were invited by the savages in the neighbourhood to their dance, and though they were warned against it, yet most of them went thither secretly. Now after they had slept upon it, they were told from *Exod.* xxxii. and *1 Cor.* x. how dearly it had cost the people of God to follow such carnal merriments, in which they had levelled themselves with the heathen. Though the greatest part of them were convicted and ashamed, yet the brethren were obliged to hear to their grief, how readily some could vindicate themselves by the example of, and complaisance to, others at such kind of allowed diversions,

§ 5.

So much the more necessary was it for the brethren to watch over their weak inexperienced sheep who were not baptized, and yet were exposed to so many allurements and bad examples; that so the seed of God's word might not be choked in its earliest tender growth. To this end, they went, as much as possible, with them to their fisheries, &c. And when themselves went out with their boat to fetch wood, turf or other necessities of life, they always left one at home with the Greenlanders, to feed them every day with the saving word of life, and to scatter new seed among their visitants. Besides, they made use of their boat, received this year from Holland, to follow the people of the factory twice on their blubber-trade. They laid hold of these opportunities to make the Gospel known to the Greenlanders, to set those truths in their right light which they had heard formerly, but had obscured or adulterated in their minds by their own superstition, and to spur them on to true conversion. Four men were not sufficient for all this spiritual and bodily labour, and they were but four, as Christian Stach was this year gone again to Germany, in pursuance of a call given him. Therefore they saw themselves under a necessity to make application for two helpers

helpers more. And as their present house was in a ruinous condition, and only contrived to serve three persons, though now seven people of both sexes must live in it, and when they had visitors, they could scarce stir in it, much less have room to write; therefore they begged, that if it was possible, the brethren would help them to a new house, containing one large room and two lesser ones adjoining; but this wish could not be accomplished till four years after.

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THE SEVENTH YEAR, 1739.

§ I.

THE little awakening that began last year did not decrease in this, but though it underwent many vicissitudes, yet it grew in strength through the further publication of the doctrine of Jesus. The Lord made use of several outward incidents, not always the most pleasing in appearance, to bring the heathen to hear the word of God, and to prepare their hearts to embrace it. In the very beginning of the year there was such a rigorous cold, and so much ice some miles south of the colony, that the Greenlanders could not go abroad for any thing to eat; so that many were frozen or starved to death for want of train to their lamps and other necessities of life. This distress urged on many to take their refuge to the Europeans. Some were obliged to walk over the ice 6 leagues, and others a whole day's journey with their kajaks upon their heads, before they could bring them to the water. They earnestly entreated us to grant them a dwelling-place, and to fetch their wives and children who stood waiting many leagues off upon the ice. The brethren set out directly upon this charitable act, and the colony sent one of their boats with them: but as the ice denied admittance to the island where the poor creatures had retreated, they were forced to leave them a whole week in their misery, till more favourable weather permitted them to bring them off. They had lain ten days on the snow, and had barely kept up life by eating old tent-skins, shoe-leather and sea-weed. However,

ever, in the mean time, one Greenlander had made a bold venture, and brought his wife and two children hither in two kajaks. He put his wife with her least child upon her back in one kajak; this he fastened to another kajak in which he sat with the biggest tied upon his back, and in this manner he towed them hither.

The brethren got their two Greenland houses so crowded with these people, that there was scarce room to stir. They embraced the opportunity that their outward distress put into their hands, to speak to their hearts, and it found good ingress with several, as might be perceived from their attention and desire to hear more. "How long (said they) have we and our forefathers neither known nor believed any thing! who would now refuse to hear and believe!" The brethren on this occasion acknowledged the favourable alteration of their outward circumstances with hearty thankfulness towards God the giver of every good thing, and towards their brethren. "For (say they) whereas, when we were in such extreme distress a couple of years ago, we were glad if many entreaties could prevail upon the Greenlanders to sell us a few boards or scraps that they themselves were ready to throw away, treating us at the same time with all imaginable mockery and malice; now we have always 15 or 20 hungry persons standing round us when we eat, to whose necessities we administer as much as we can, especially as the bad weather has lasted several weeks, so that they can provide\* scarce any thing. We also believe that the assistance we afford these poor people, will not be without a blessing. It also gave them a great impression when we told them, that our brethren and friends were therefore so kind to us, because they had a great desire for the salvation and happiness of the Greenlanders †."

#### Among

\* This is the term the Greenlanders use for their labour in fishing or hunting; and whoever can maintain himself and others, is called a provider or earner.

† It is to be hoped that no one will draw a conclusion from hence, as if the brethren wanted to make temporal benefits a bait to allure them to their place,



Among these fugitives, there was one man who had left his wife in child-bed, and would now live with the brethren. But they sent him back with a present, and a promise that if he would fain be converted, he should have leave to come again and bring his wife with him; but he turned his face another way. In the spring they carried these poor people, at their request, back to their former place. Yet one family staid, and the rest promised to visit them often, and to come and live with them towards winter, that they might hear God's word.

## § 2.

In the mean time the brethren did not stay inactive at home, but began their visits to the Greenlanders as early as February, though they were obliged to carry their boat over a great extent of ice. Scarcity of provision obliged their Greenlanders to betake themselves to Kangek. John Beck accompanied them, to proceed in instructing them and to tender salvation to the rest of the heathen. He recites the following among the rest, concerning his 12 days abode there. "We found five houses upon an island, and were all lodged in the largest. In the evening I had a meeting for prayer with our people, at which the savages wondered. The 3d of February, after singing a hymn and praying, I spoke of the love of God to man, that he would have all men to be saved and to come to the knowledge of the truth. I spoke with every one of ours apart, and exhorted Mangek in particular to lead an exemplary life among the others, as he was the first that gave himself up to our instruction. The 4th many came to Kangek from the other islands to dance.

place, to bribe them to turn Christians, or to keep them together. No, the people here spoken of, went away again: As to the outward subsistence of the Greenland congregation, and the provision for their poor, it will be explained in the sequel of the history. 'Tis one thing to entice a person by favours to a party, and make him a profelyte; and another thing, to open the arms of mercy to every one whom bodily distress forces to one for help, without respect to persons or sentiments, and to take this opportunity to make such a poor wretch acquainted with his Creator. Else indeed we should be worse than infidels.

"The

" The house was so full that we could not sit down.  
 " We withdrew into another little house, and let them  
 " go on with their racket all night. After they had  
 " slept themselves sober, I told them something of the  
 " Creation, the Fall and the Redemption. The  
 " Greenlander Megak, who slept next to me, was  
 " very much affected in the evening-prayer. When  
 " we laid ourselves down, he repeated part of the  
 " prayer several times, and asked in what manner our  
 " Saviour delivered us from the devil. I was vastly  
 " pleased that he was inquisitive about such a noble  
 " subject, and thereupon talked to him above an hour.  
 " On the 6th, as soon as he awoke, he began upon the  
 " same topic. After I had prayed with them, I cross-  
 " ed the ice to another island to instruct the savages.  
 " Their blindness excited my pity, but so much the  
 " more could I prize the grace that the Lord has be-  
 " stowed on Kajarnak and his house, when the differ-  
 " ence so obviously struck my eye. He longed very  
 " much to return to New-Herrnhuth, because the din  
 " of the savages shocked him. In the evening, as three  
 " men that had been at sea staid abroad longer than  
 " the expected time, the people were in great concern;  
 " I comforted them with the hope that probably they  
 " tarried so long, because they had caught something  
 " that was difficult to bring home. And when they re-  
 " turned at midnight with two seals; they imagined  
 " I could prophesy, and therefore they would hence-  
 " forth believe all my words. On the 7th they were  
 " very attentive to a discourse about the love of the  
 " Lord Jesus, in coming into the world to redeem us  
 " by suffering and dying. Yet in the evening they  
 " fell a dancing again; however, some of them staid  
 " with me and hearkened diligently to what I said.  
 " Thus it went till the 11th. Sometimes they were  
 " greedy to hear something, and sometimes they were  
 " carried away by the stream of vanity again. In the  
 " mean time I spoke frequently with our people, and  
 " especially the children, who are very eager, about  
 " the incarnation, sufferings and death of Jesus. They  
 " all longed very much to be at home again. At  
 " taking

“taking leave, Megak gave me a fowl as a token of his thankfulness for my sleeping in his house, and telling him something of our Saviour. I took particular notice of it, because otherwise the Greenlanders like rather to receive than give.”

In a letter which he wrote to New-Herrnhuth during his abode in Kangek, he says among other things: “When I see how this croud of people live without God in the world, and according as nature prompts them, the great love of our faithful Saviour is a new impressive and important to me. *We* have found mercy. We also were once strangers, we were not his people, but he has brought us nigh, so that we now know what a Saviour we have, and may draw near to him every moment by faith. O was it but in our power to requite his generous love and free grace! But we can give nothing to him; yet one thing there is that will be acceptable to him, and that is, our *heart*. If we present that to him, happy are we, and all the efforts of the enemy cannot hurt us, for we are sheltered in his wounds. Yet watching and praying will behove us much, if we would maintain the victory. For the enemy has great wrath against those that are now rescued from his dominion: how much more then against us who endeavour to make inroads into his kingdom! I perceive here his devices and attempts in various ways; but the Lord gives us victory over them all. To him be the praise for ever.”

### § 3.

The brethren set out on more such visiting-voyages. And as the Danish Missionaries could not always go abroad when they would, for want of a boat and boatmen of their own, the brethren took them into theirs, and thus requited the love and assistance that had been formerly rendered to them in the like case by Mr. Egede and his people. Though they found the heathen here and there unwilling to be instructed, yet there were many docile people who thanked them for their information: they added, that it was now more agreeable to them, be-

cause the brethren could utter themselves more intelligibly in their language, and did not merely read things to them, and expect them to retain them all in their memory, but entered into familiar conversations concerning the doctrines propounded. The truth also found entrance into some of them, and its testimony was often attended with a powerful emotion among the hearers. But as long as they were strangers to the true life that proceedeth from God, their understanding was still very much beclouded. They were advanced so far, as to be taught by visible things to own an invisible Creator, to fear him, and to call upon him for health, food and raiment. But if any one would lead their views to the corruption of the soul, and to the necessity of a change there, or would recommend the believing in Jesus, they neither could nor would understand any thing about it, and were either surfeited of hearing it, or else they assented to it with their usual compliment; "We believe it all;" which, the brethren had now learnt to understand, was as much as to say, that they should be satisfied and let them alone. If one here and there was stimulated to further reflection, it did not always produce a wholesome self-knowledge and fervent longing after a Creator and Redeemer, but oblique bye-questions, which were hard to answer to those ignorant people, and after all, would be of no service to them. Thus one of them, who had drank in a good deal of knowledge, and yet remained far from the kingdom of God, asked, If God had not heard, when the serpent was speaking to *Eve*? and if he had, Why he did not give her warning, and prevent the fall? But the generality did not bestow even so much thought upon the matter. They heard and wondered; but as soon as an opportunity presented itself to gratify their vain desires, away they ran, and let the little that had affected their minds be choaked again.

Besides this, the brethren were obliged to be spectators of many savage actions which it was not in their power to prevent. Once an old woman died in appearance, in the night; her son tied her up in a skin, according to the Greenland fashion. In an hour's time,

time, the supposed dead woman began to cry out lamentably. Fear hushed the Greenlanders into silence. But by the urgent persuasions of one of the missionaries, the son uncovered the face of his mother, and asked her if she was re-<sup>ally</sup> alive yet? But as she did not speak, he tied her up again. A good while after, she began to scream out the 2d time; then her son untied her, and put a piece of blubber in her mouth, to try if she was actually alive; she swallowed it, and yet because she could not speak, he shrouded her up once more. By and by she set up her outcry the third time, and also answered the question he asked her; and then, on the serious remonstrances of the missionary, he let her loose at last. But afterwards he secretly bound her up again, and put her out through the window, and dragged her down to the water, and for fear of being hindered, conveyed her to another island and there buried her alive. When his cruelty was afterwards represented to him, he would needs palliate the deed by saying, that she had not been rightly in her senses for a good while, and had eat nothing for several days; therefore, as she could not possibly live any longer, he had not treated her barbarously, but only put an end to her pain. It was observed afterwards, that they had made the sign of a cross in the snow every where as they drew her along, that her spirit might not come back and disturb them \*.

## § 4.

Though the woeful state of the heathen went to the very heart of the brethren, yet the demonstrations and fruits of grace which they discerned in Kajarnak and the rest of the Catechumens rejoiced them so much the more. They plainly perceived in them not only a true consciousness of a divine Being, and a

\* I could never get any intelligence whether the making this cross, was a common custom among the heathen, or whence it took its rise. If there was any ground for the conjecture, that some of the old Norwegian Christians were blended and incorporated with the Greenlanders, then we might deduce this usage of the Greenlanders from the ceremonies in use at that time among the Norwegians.

profound

profound reverence for him; not only a joy that the dead shall rise again, that the Lord Jesus will once revisit the earth, and that believers will be happy in the other world; but principally, a real sense of their misery; a joy at the love of God manifested to the fallen human race in the atonement of Christ, and a growing desire after the word of life. It was also plainly to be seen that the work of grace had taken deep root in their hearts, by a change of life, by a voluntary abstinence from the heathenish vanities, and by a cheerful enduring the reproach of the infidels, by whom they were forsaken, hated and derided.

Kajarnak particularly was much affected, and sometimes, after the Catechisation, he would subjoin an exhortation to his country-people, that having been so long ignorant, they should now embrace the truth with a willing and thankful heart, and let it operate and bring about a true change; or else he comprised the subject in a short but fervent prayer. And here let it be observed, that this was not a thing he was ordered or led to, but his own free impulse. He had at the same time a clear head, helped his teachers to the words they wanted, and often corrected them, because he pretty well understood their meaning. Then they saw, how well it was that they resolved in the first years not to speak with the heathens about divine things by way of beginning, or merely for exercising themselves in the language; because such equivocal expressions had even now been pointed out to them by an upright mind, which the knavish crafty Greenlanders, through satan's delusions, might have taken occasion to pervert to many improper and idolatrous notions. The most agreeable thing in teaching him was, that he did not wait till he was asked, or had learnt an answer by heart, but he himself made enquiry, and let his teachers give him answers and explanations. And it might be seen on several occasions, that he did not rest in a bare knowledge of the truth, but that it was living and active in his soul. Accordingly, when they were once talking with him about spiritual security, he declared, that if a bad thought dropped



dropped into his mind, or he felt the least propensity to any thing that was evil, let him be where he would, he cried to Jesus to deliver him from it through his blood.

## § 5.

As now the missionaries perceived in the Catechumens not only a powerful and real work of grace, but also an ardent desire after baptism, which shewed itself in a particular manner when they once kept a discourse on *Exod. xlii.* about the Paschal Lamb, and the effects of Christ's Blood prefigured in that type; therefore they could no longer demurr about making them partakers of this grace, and opening a way for them to the enjoyment of all the treasures of Salvation purchased by the blood of Jesus. Yet they proceeded very cautiously in this weighty affair; therefore they acquainted Mangek, though he was the first that came, and had been under their tuition above a year, that they did not yet find him in a proper state for the participation of this ordinance, because, though they had observed many emotions, yet they still found no abiding grace in him; and this he himself owned with shame. Perhaps, indeed, they went too far in their scrupulosity, and required more external evidences from a beginner, in whom they had however traced a work of the Spirit of God, than were to be expected from one unbaptized. Possibly the pain and disgust at his being left behind, was the occasion of his going away after some time; indeed he came again several times, but never could recover his ground any more, till at last he lost himself entirely among the heathen. Yet no one can blame the missionaries for their strict procedure with the firstlings, whom they took into consideration for baptism; because they knew this transaction would make a good deal of noise, and attract the attention of the heathens to the lives and conversation of the new Christians.

Therefore they took none but Kajarnak and his family into a more express preparation for baptism, and spent some time every day in instructing them in the most necessary articles of the Christian faith, such as they could easily comprehend and retain. March 29th, being

being Easter-day, they proceeded to this sacred transaction \*. The missionary first asked them before the whole assembly the ground of the hope that was in them, which they gave a simple account of, and promised with their heart and tongue to renounce all heathenism, to abide with their teachers, and to walk worthy of the Gospel. Then these four first-fruits of the Greenland nation were declared free from the powers of darkness, and devoted to their lawful proper Lord and Saviour Jesus Christ, during a powerful prayer and imposition of hands, and thereupon were embodied into the Christian church by baptism in the name of the Father, and of the Son, and of the holy Ghost. Kajarnak received the name *Samuel*, his wife *Anna*, his son *Matthew*, and his daughter *Ann*. An amazing grace prevailed during the transaction, not only in the hearts of those then baptized, whose tears dropped like the rain, but also of the beholder, who wished to be in like manner partakers of the same blessing; which, after being exhorted to surrender up their hearts to the spirit of God, they were comforted with the hopes of.

§ 6.

But alas, the joy of seeing a little flock of firstlings, and the hope of increasing their number, seemed to vanish entirely all at once. Scarce was a month passed over after the baptism, before a band of murderers from the North killed Samuel Kajarnak's brother-in-law, who also lived with the brethren, under the pretence that he formerly conjured the ringleader's son to death. They decoyed him out to sea near Kangek, and threw their harpoon into his body in a per-

\* The word of the day was out of Ezek. xxxvii. 26, 27, 28. *I will make a covenant of peace with them, it shall be an everlasting covenant with them, and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them; yea I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.* Experience shews that this promise has been gloriously fulfilled in the four firstlings; and he who is the true and faithful Witness will also accomplish the rest of it.

fidious manner; he pulled it out again and fled to land; but there they caught him, stabbed him in thirteen places, and threw him down over the rocks, where, after great search, he was found in a pit, and buried. Now as the murderers had threatened to kill Samuel and his second brother-in-law also, and said, that they were afraid neither of the Europeans nor the Southlanders; our people were excessively frightened and all thought of taking flight. We comforted them out of the word of God. The gentlemen of the colony also interested themselves in the affair, and took what measures they could to bring the murderers to condign punishment; and they were so fortunate as to take the ringleader and several of the gang prisoners in the presence of more than 100 Greenland men. At his examination he confessed, that he himself had committed three murders besides this, and had been accessory to three others. But as he was subject to no human judicature, and was ignorant of the divine laws, therefore they only read the ten commandments to him, and threatened him severely, and then let him go. But two of his comrades that had aided him, because they had once been instructed in the word of God, were punished with whipping. But this did not dispel Samuel's fears, but rather doubled them, and therefore after going up and down in disquietude and insecurity a while, at last he said, that he thought himself obliged to conduct Okkomiak, the brother of the deceased, whose life the russians chiefly conspired against, to a place of safety in the South. He himself, would take up his residence with his elder brother there, and endeavour to bring him hither once with him. The brethren made all possible remonstrances against it, and expressed their fears, that such a new beginner, and especially his two children, would soon grow wild again. They put him in mind of what he had promised at his baptism. They promised to maintain him and his, that they might have no occasion to go abroad, as long as the murderers were in those parts. These representations and arguments went to his heart, he wept with them

at their grief, but yet could not resolve to stay. Therefore they were obliged to let him go, though with a heavy heart; but first, they once more exhorted him to faithfulness and a good conduct among the heathen, and recommended him to the preservation of the faithful Shepherd in a prayer upon their knees, which was bedewed with many tears. Thus, in a couple of weeks, the brethren saw the country stripped again of all the Greenlanders except two tents, and were forced to bear that additional reproach, that they could indeed baptize heathens, but could not make them true Christians, wean them from their roving life, nor keep them together. All hopes of getting their firstlings again, seemed to be vanished; and little did they think what abundant blessing this flight and imaginary loss would ere long produce.

## § 7.

It was not a great while before they were a little comforted under their sorrow. It is true, Samuel did not come again this year; but 21 boats of Southlanders passed this way, among whom were some of Simek's friends, who had fled away with Samuel. They brought word, that they had spoke with the refugees on the way, who told them many wonderful things about God, which they would fain be better informed of. They also thanked the brethren for the kindness they had shewed to their country-folks, especially that they had restored Simek's wife to life, who was given up for dead in child-bearing. The brethren had only recovered her out of a strong fit with a few drops of balsam, which these simple people made so much of. The brethren therefore had a little specimen or prospect of the blessing Samuel's flight with his family might be of, and could please themselves with the possibility that he would spread the sound of the Gospel at 100 leagues distance in the south; which also came to pass. After some time Simek came again with his family, and towards winter most of the Greenlanders that had been saved from famine in the beginning of the year,

returned again to their old quarters, so that this year nine families wintered with the brethren \*.

## § 8.

Thus there was no want of hearers once more, with whom they so regulated their daily meetings for edification and instruction, that besides the Sunday's preaching, they sung a hymn with them every evening, and then catechised them upon a text of Scripture, or upon a short article of the Gospel-system, which they had translated in conjunction with the Danish Missionaries. Moreover they now and then read a summary relation of the divine oeconomies and proceedings from the creation to the ascension of Christ: This gave them an opportunity to explain and inculcate many useful improving truths in free conversation, and to expose old false superstitious notions and usages of the the savages. And their words found entrance, so that most of them were easily persuaded to cast away their amulets and idolatrous charms appendant about them, which were to shield them from the attacks of diseases, and from death's untimely dart; and they resolved to observe no more a superstitious abstinence from certain kinds of food and labour in cases of sickness and death, but to place their sole confidence in God. Yet many a one had a hard conflict with himself before he could resolve to do it, and some of them would rather go

\* A great number of Southlanders returning from the North, also called upon the brethren in their way. Among these there was one man, who thought no Greenland woman good enough to be his wife, because he imagined himself to be another Nimrod. This mighty hunter, attended with a numerous train, came once to the habitation of the brethren, when they were out and had been absent for several days, and would take away the young woman Anna Stach by violence forsooth to be his wife. But as she by this time understood their language and what they said, she sprang into the house and bolted the door. They tried to break it open, but could not; then they attempted to cut the glass-windows with their knives, thinking they were made of seals-entrails like theirs. But their knives effecting nothing, and providentially not having a thought that the windows could be dashed to pieces, they went away threatening to come again unawares. Accordingly they came again the 3d day in greater numbers, but our Greenlanders ran and brought some boatmen from the colony to their assistance, by whom they were happily driven off the premises.

their



their way than renounce the vain conversation received by tradition from their fathers.

Thus it underwent much vicissitude and inconstancy. Sometimes they were drowsy, lukewarm, hard and insensible in hearing the word; nay some of them were perceived to have an aversion to it, and such Satan endeavoured to make his tools in opposing the truth. At another time they were very attentive, affected and desirous, would be religious all at once, and would know and believe all upon the spot, that they supposed was conducive to it, without bestowing due reflection upon it. At such times the brethren had enough to do to bridle this superficial believing, and to shew them the true grounds, fruits and tokens of faith, in opposition to a mere ineffectual assent. But notwithstanding all this, there was much more reason to rejoice at their willingness, and to hope for a rich harvest anon, than to grieve themselves at their unsteadiness. But the young people and children, six of whom already came to their school, afforded the most hopes of better times hereafter.

Here I cannot pass over one thing in silence, that the awakening of the Greenlanders had a good effect abroad, and not only encouraged the Danish Missionaries to carry on the work begun harmoniously, with prayers and assiduous endeavours, but gave occasion to a wholesome reflection in other Europeans there.

END OF THE FIRST VOLUME.